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Continued on page 2

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Between Ourselves

THE COVER

The picture on the Cover portrays life in the Indonesian countryside. In Indonesia, as in other Muslim countries, men and women interrupt their daily work to devote a few moments to the remembrance of God — a feature of Muslim life which one sees so often in all Muslim countries.

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His Highness the Aga Khan, an Iranian Muslim, is head of the Isma'ili section of the world of Islam.

The Islamic Review

SEPTEMBER 1955

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سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

مُحَمَّدٌ وَنَصِّلَى عَلَى مُحَمَّدٍ سُوْلَهُ الْكَرِيمُ خَاتَمُ النَّبِيِّنَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." — THE HOLY QUR'AN 33:40
"There will be no Prophet after me" — THE PROPHET MUHAMMAD

VOL. XLIII No. 9

SEPTEMBER, 1955

Muharram — Safar, 1375A.H.

Soviet Union's attitude towards her Muslim Peoples

All serious students of the Soviet Government's policy towards the Muslim peoples living within the vast territory of the Soviet Union are in agreement that there is insufficient evidence available for anyone to give a full and comprehensive evaluation of the fate of some thirty million Muslims — the Uzbeks, Kazakhs, Tajiks, Turkmens, Kirghizs, Tartars and other peoples of Turkic and Iranian origin. But from the existing material gathered from the Soviet Russian language and vernacular Press, it would appear that a tremendous campaign has been carried out, not only to destroy the spiritual base of Islam by such foolish practices as questioning the very material existence of the Prophet Muhammad, but also by depriving the Soviet Muslims of all intercourse with the outside world and by replacing the Arabic with the Cyrillic script and by attempting to Russianize the Uzbek and Tajik languages in order to prevent these peoples from understanding Turkish or Iranian. To add to this there is also the recourse to the time-dishonoured practice of accusing the Muslims of having been imperialist and feudalist and slave-owners by the Bolsheviks.

The occasional contact of foreign Muslim visitors with Muslims in Soviet Russia have also corroborated the view generally held that the Soviet authorities are trying to displace Islam from their territory. An experienced Pakistani observer, Mr. Altaf Husain, the Editor of the English daily, *Dawn*, Karachi, very pertinently pointed out after a visit to Moscow about three years ago that practically all the worshippers in the mosque at Moscow he attended were old or middle-aged persons. Very recently the *New York Times* for 15th August 1955 carried an article in which its correspondent, Mr. Welles Hangen, tells us that during a visit by Americans to a mosque at Tashkent, which is 85 per cent Muslim, a large mosque was found to be in a bad state of repair while there were others that were being taken over for non-religious purposes, and that the study of Islam was totally discouraged, especially in the case of Muslim youth.

Our readers will remember that we printed a series of articles on Muslims in Russia from the pen of a French authority on Central Asian Muslim affairs, Mr. A. Benningsen (see *The Islamic Review* for April, May, June and July 1955). Mr. Benningsen tells us that the new Muslim intelligentsia is carrying on an amazingly courageous cultural struggle against Russian assimilation and that the Turkic peoples were bitterly defending themselves against the onslaughts of the Russian Communists, who were behaving far more ruthlessly than the old-fashioned Tsarist Russian imperialists. The Central Asian Research Bureau, London, has also shown by careful and detailed research of the Soviet Press that while Tsarism led to Russian domination of the Turkic-Iranian peoples, it was less opposed to Islam than is the present atheistic Russian-Bolshevik régime.

When the Bolsheviks first came to power they attempted to win over the subject Russian peoples. As to the Muslims, their great Muslim political leaders, such as Mustafa Chokai and Dr. Togan, now Dean of the Faculty of Letters in the University of Istanbul, Turkey, attempted to work out an honest compromise giving real autonomy, if not independence, to their respective peoples. But the Bolshevik régime in Tashkent and elsewhere relied essentially on the Russian proletariat, with the result that the Bolsheviks carried a ruthless imperialist conquest of Georgia and Central Asia. During the last war the Soviet Government attempted to gain the Dardanelles, a former Tsarist ambition, which had been renounced

by Lenin and has now resulted in driving Turkey into the North Atlantic Treaty Organization.

Outside her frontiers the Soviet Government has carried out an opportunist policy stirring up all elements hostile to the new régime in Egypt and Iraq and at times flirting with Arab nationalists and at others with Zionism. The Soviet satellite Government of Czechoslovakia, by providing the Zionists with arms, played a major part in the defeat of the Arabs in Palestine, and this is something the Muslim world can never forget.

In view of Russia's professions of liberalism and of a wish for peaceful co-existence, she should surely realize that the best policy is to make friends with the Muslim *bloc* of over 400 millions by liberalizing her own policy and allowing the Soviet Muslims to worship freely, to learn their own language in its unadulterated form, to travel abroad and to perform the Hajj. It would be childish for the neighbouring Muslim countries to threaten such a powerful force as the Soviet Union, and it is equally childish for the Soviet authorities to make out in this atomic age that the Turks or the Iranians or the peoples of Pakistan or Afghanistan constitute a threat to the Soviet Union. These countries want the friendship of the United States, the United Kingdom, and, if possible, of the Soviet Union; they want, above all, to build up their economies peacefully. It is only natural that the Turks and Iranians and other Muslims should want to have social intercourse with their Muslim brothers within the Soviet Union, just as Americans and Canadians and Australians have with their European ancestors. Nobody would be so naïve as to imagine that these countries are in any way weakening their national sovereignty by visiting Britain or other countries.

The attitude of the Soviet Muslim peoples towards the Soviet régime depends on the attitude of the Soviet Government towards the Muslims inside and outside of the Soviet Union. If it is true that the Crimean Tartars and certain Georgian races sided with the German occupiers in the last war, this is a reflection not on the Tartars but on their Russian rulers and the lack of liberalism in the Soviet empire.

It is common knowledge that Islam is sweeping over West Africa and is not losing ground anywhere in the world. Thus it is rather disconcerting to hear from the 84-year-old Muffi, the head of the Muslims of Central Asia and Kazakhstan, who informed the Reverend Georges Bissonnette that the approximate number of Muslims in Central Asia and Kazakhstan was 13,000,000 (see the *New York Times* for 1st August 1955). How can this number be so greatly reduced in Soviet Asia, especially at this time of religious revival, except by forceful methods?

Another writer, Mr. Harry Schwartz, in writing of the political changes in Central Asia, says that "the virgin lands programme has intensified the migration of Ukrainians and Russians from European Russia to Kazakhstan, with the result that the native Kazakh people, who were a little more than half the population in 1939, are now probably a minority" (the *New York Times* for 15th August 1955).

Soviet colonial policy can only be judged on its face value, and nobody would be more pleased than the Muslims to praise anything good about it, but as far as one can see the vast industrialization plans and the campaign against illiteracy are being carried out in the interest of Russian imperialism and the Muslim intelligentsia are still battling for their rights. The key positions in Soviet Asia are held by Russians.



(God is the Light of the heavens and the earth)

CONCEPT OF JUSTICE IN ISLAM¹

By Muhammad Zafrullah Khan

Islam does not accept the limitation upon reward for good

A broad definition of justice of courts is to render to everyone his due. Islam, however, proceeds further in its definition of justice. It lays down that to maintain a proper standard of justice it is necessary that recompense of good should in no case be less than what a person has earned, and that, on the other hand, the penalty for a wrong should not exceed the wrong or transgression committed. A contravention of either of these principles would amount to injustice.

It has sometimes been suggested that the first part of this concept, namely, that reward or recompense should not fall short of that which has been earned, is just so far as it goes, but that a strict concept of justice demands that reward or recompense should not be in excess of what may have been earned. Islam does not accept this limitation. It proceeds upon the principle that good multiplies itself and has the quality of prevailing against, or of driving away, evil, and that, therefore, the beneficence put in motion by good has no limit. Consequently, there is no reason to put a limit upon the reward or recompense of good.

"Surely, good works. . . . This is a reminder for those who would remember" (The Qur'an, 11 : 115).

The Qur'an has at various places reiterated this principle:

"And the recompense of an injury is a penalty the like thereof; but whoso forgives and his act brings about reformation, his reward is with God. Surely, He loves not the wrong-doers" (42:41).

This verse lays down the principle that the penalty in respect of a wrong or injury should be in proportion thereto, but that where forgiveness would lead to reformation the injury should be forgiven, or the penalty may be reduced. A contravention of either of these principles would amount to wrongdoing. A penalty severer than that demanded by the wrong or injury done, or forgiveness or lenience in a case where the circumstances do not indicate that forgiveness might result in improvement or reformation, would both be wrong.

Again:

"Surely, God wrongs not anyone even by the weight of an atom."

"And if there be a good deed, He multiplies it and gives from Himself a great reward" (The Qur'an, 4 : 41).

The same principle is repeated in various contexts. For instance:

"For those who do good deeds, there shall be the best reward and yet more blessings. And neither darkness nor ignominy shall cover their faces."

"And as for those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them" (The Qur'an, 10 : 27-28).

It may be pointed out that the safeguarding against darkness and ignominy in one case and being subjected to ignominy in the other is, in the strict sense, not a part of the reward or the penalty, but is a consequence which flows from the nature of the act in each case. It is a quality of good and evil respectively.

"Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged" (The Qur'an, 6 : 161).

"Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer — these will enter the Garden; they will be provided therein without measure" (The Qur'an, 11 : 41).

It may be explained that as the object of Islam is to bring about complete integration and planned development between all faculties and in all spheres, the sanctions in respect of all action and conduct are not only material but also moral and spiritual. In fact, it is interesting to note in connection with the controversy what is the province of religion and what is the province of law and politics, or, in other words, the controversy with regard to a secular State and a religious State, that Islam does not make that distinction at all. Islam is a way of life and is a code of laws regulating all aspects of human life. From that point of view it is, if one may so express it, the most secular of all religions. It is common knowledge that there is no priesthood or church hierarchy in Islam. Consequently, there are no sacraments nor any ceremonies which can be performed only by or through an ordained priesthood.

Islam introduced amongst the Arabs the administration of justice on the basis of law through the machinery of courts

Before Islam, the concept of justice in Arabia was purely patriarchal inside the family and the tribe, and

between different tribes a rough and ready balancing up through a succession of tribal feuds and vendettas. The administration of justice on the basis of law, rights, duties and penalties through the machinery of courts and judges was something unfamiliar to the Arabs. Islam not only introduced the concept but made the settlement of disputes through judicial determination obligatory upon Muslims.

"But no, by the Lord, they are not believers until they make thee judge of all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission" (The Qur'an, 4 : 66).

This verse lays down, first, the obligation that disputes must be judicially determined; then the moral duty that once the judicial process has terminated in a final decision, the decision must be accepted without leaving a trace of resentment or demur in the minds of the parties whichever way the decision may have gone, and finally that it should be submitted to and carried out to the full.

Those who are not familiar with the style and idiom of the Qur'an might be disposed to restrict the operation of this verse to judgments delivered by the Prophet Muhammad himself. This would not be correct. Very often when the Prophet is addressed directly, the commandment, injunction or obligation is laid upon all believers, or has a general application. Nor is there any room here for attributing special sanctity to judgments delivered by the Prophet Muhammad. He has himself been quite clear on the point. He has explained that in determining a dispute he tries to arrive at the truth of the matter on the basis of the presentation of the case by the parties. He may go wrong and award something to a party to which the party is not entitled. Should that happen the party that under the judgment takes or recovers that to which he or she is not entitled is guilty of appropriating wrongfully that which does not belong to him or her.

This verse is thus emphatic in making obligatory the determination of disputes through judicial processes and complete submission to the final judgment in not merely carrying it out, but in reconciling oneself to the judgment in one's mind so that no resentment or sense of privation is left behind.

Judges have been commanded to perform their duties impartially.

"Verily, God commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which God admonishes you. God is All-Hearing, All-Seeing" (The Qur'an, 4 : 59).

The Qur'an's solicitude in the setting up of standards of human conduct in daily transactions.

The obligation to do justice is absolute and is not subject to any limitation or modification with reference to the parties to a dispute, or with reference to their being Muslims or non-Muslims, or their being in conflict with the Muslims or in alliance with them.

"O ye who believe! Be steadfast in the cause of God bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear God. Surely God is aware of what you do" (The Qur'an, 5 : 9).

As already observed, Islam is a way of life and is also a code of laws and regulations. As illustrations of the manner in which, and the care with which the Qur'an seeks to set up standards of conduct and to preserve and safeguard testimony, attention may be drawn to the following:

"O ye who believe! When you borrow one from another for a fixed period, then write it down. And let a scribe write

it in your presence faithfully; and no scribe should refuse to write because God has taught him, so let him write and let him who incurs the liability dictate; and he should fear God, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you like as witnesses, so that if either of the two women should err in memory, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of God and makes testimony surer and is more likely to keep you away from doubts; therefore omit not to write except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not.

"And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do that, then certainly it shall be disobedience on your part. And fear God and God grants you knowledge and God knows all things well.

"And if you be on a journey, and find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear God, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And God is well aware of what you do" (The Qur'an, 11 : 283-4).

And:

"And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul save according to its capacity. And when you speak observe justice, even if the concerned person be a relative, and fulfil the covenant of God. That is what he enjoins upon you, that you may remember" (The Qur'an, 6 : 153).

It will be seen that these two brief passages embody a variety of substantive procedural and evidential ordinances and rules. All contracts, save in exceptional cases, are required to be reduced to writing. The writing is to be at the dictation of the party assuming or undertaking the obligation and where such a party is not fully competent, at the dictation of his guardian. The scribe and the witnesses are put under obligation to write justly, to come forward to bear witness when required to do so, and to bear true witness.

There are other injunctions with regard to the administration of the property of an orphan and given full weight and measure. There is particular emphasis on speaking truthfully and justly where the person concerned is a relative. The discharge of these obligations is described as fulfilling the covenant of God. The emphasis on the moral and spiritual sanctions is maintained.

The dignity of the judicial office has always been fully safeguarded in Islam. Complete independence of the judiciary was established at the very beginning. There are recorded instances where the judge adhered to the strictest standards of justice and of the evidence required to establish a fact, even where one of the parties concerned was the head of the State himself, though, of course, in his private capacity.

It is worth remembering that all this was laid down and was scrupulously observed and acted upon more than thirteen hundred years ago. It is greatly to be regretted that some of the high standards set up in Islam have not been uniformly observed during later periods, but the eagerness with which Muslims are anxious to re-establish Islamic values is a reassuring augury with regard to the future.

¹ Courtesy, the Editor, *The Review of Religions*, Rabwah, Pakistan. Being the summary of an address at the Institute of Islamic Studies, McGill University, Montreal, Canada.

WHO IS "DHU 'L-QARNAIN" OF THE QUR'AN?

GOG AND MAGOG

By S. Maqbool Ahmed, M.A.

The Qur'anic verses about Dhu 'l-Qarnain

"They will ask thee concerning Dhu 'l-Qarnain. Answer, I will relate unto you an account of him. We made him powerful in the earth, and We gave him the means of accomplishing everything he planned. And he followed his way, until he came to the place where the sun setteth ; and he found it set in a spring of black mud, and he found near the same certain people. And We said, O Dhu 'l-Qarnain, either punish these people or use gentleness towards them. He answered, whosoever of them shall commit injustice, we will surely punish him in this world ; afterwards shall he return unto his Lord, and He shall punish him with a severe punishment. But whosoever believeth and doth that which is right, shall receive the most excellent reward and we will give him as command that which is easy. Then he continued his way until he came to the place where the sun riseth and he found it to rise on a certain people unto whom We had not given anything wherewith to shelter themselves therefrom. Thus it was ; and We comprehended with our knowledge the forces which were with him. And he prosecuted his journey until he came between the two mountains, where he found certain people, who could scarcely understand what was said. And they said, O Dhu 'l-Qarnain, verily Gog and Magog waste the land, shall we therefore pay the tribute so that thou built rampart between us and them? He answered, The power wherewith my Lord has strengthened me is better than your tribute ; but assist me strenuously, and I will set up a strong wall between you and them. Bring me iron in large pieces until it fill up the space between the two sides of these mountains. And he said to the workmen, Blow with your blowings, until it make the iron red hot as fire. And he said further, Bring me molten brass that I may pour upon it. Wherefore, when this wall was finished, Gog and Magog could not scale it, neither could they dig through it. And Dhu 'l-Qarnain said, This is a mercy from my Lord ; but when the prediction of my Lord shall come to be fulfilled, He shall reduce the wall to dust, and the prediction of my Lord is true. On that day We will suffer some of them to press tumultuously like waves on others ; and the trumpet shall be sounded, and We will gather them in a body together. And We will set hell on that day before the unbelievers, whose eyes have been veiled from my remembrance and who could not hear my words" (The Qur'an, 18:83-101).

The Qur'anic commentators on the identity of Dhu 'l-Qarnain

The commentators have exercised their ingenuity in discovering who this Dhu 'l-Qarnain was. Nimrod, Hammurabi, or some ancient king of the Yemen, one of the latter was actually called Dhu 'l-Qarnain, but there is no authentic history about their reign or exploits, nor did prehistoric man know the use of iron. They finally came to the conclusion that it was none other than Alexander of Macedon, for, not only by his world-wide conquest of East and West does he deserve this title, but significantly enough on the coins issued by his successors, Lysimachos of Thrace and Ptolemy of Egypt, his portrait on the obverse bears over his right ear the horn of Ammon and the word '*Qarn*', which in Arabic means "horn". But Alexander's history

has been recorded minutely by his contemporaries, and there is no mention of his encounters with Gog and Magog, nor of his erecting the rampart to enclose and confine them against their incursion on peaceful inhabitants, and it is doubtful whether he was ever elected to the status of a Muslim from among his pagan compatriots the Greeks either for deeds, words or faith ; so he must be ruled out.

The Old Testament on Dhu 'l-Qarnain

There are, however, clues in the Old Testament to solve this riddle, though that document, much corrupted and interpolated, has reached us unsifted in a secondhand form and cannot be wholly relied on. These are :

- (1) He was the monarch of two nations — like an animal having two horns. In the Book of Daniel such resemblance implies the Kings of the Medes and Persians.
- (2) He was a benevolent Muslim. Isaiah has referred to one such monarch in his book, and called him the "anointed one of God", and by it he means Cyrus.
- (3) That Cyrus lived and reigned in the fifth century B.C. and was contemporary with Ezekiel. Ezekiel in his book, chapters 38 and 39, vividly paints the picture of the eruption of Gog and Magog and their barbarous depredations, which must have been the chief news of his time and must have fired the imagination of the seer, and Cyrus, according to the Qur'an, led the expedition against them and shut them up in a mountain barrier.
- (4) The mention in Herodotus of "Gete and Massagete", who fought against Cyrus in Caucasia, proves that these wild tribes are the same as are called Gog and Magog in the Bible and the Qur'an, and that they are the descendants of Japhet, and both Jews and Arabs agree that Japhet was the ancestor of the Mongols and Turks, or Mongs (Mongols) and Iyungs (Iyugur), as they themselves pronounce the names with nasal "i" added superfluously just as the Greeks added "s" to proper names. Magog in the Bible (Genesis 10, v. 2), with Tubal (Tobolsk?), Mescheh (Moscow?) and Gomer (?) are descendants of Japhet.

Dhu 'l-Qarnain can be identified with Cyrus

So, the conjecture of the late Maulana Muhammad 'Ali in his commentary of the Qur'an that Dhu 'l-Qarnain was Cyrus, is based on good and sound reasoning, and what is more, where the Bible is silent as to the details of Cyrus's reign to support the Qur'an, that gap has been filled strangely enough by the Greek historian Herodotus. According to the Qur'an, Dhu 'l-Qarnain led an expedition towards the West until he reached the Uxine Sea, or what is called in the Qur'an "the black pool" and which we still call the Black Sea. This was his well-known expedition to Lydia and his capture of Sardis. He then led an expedition towards the East in the Khorzem, aptly described in the Qur'an as "a land which gives its people no shelter from the sun", and this feature persists till our day ; a bare, treeless plain is the

desert of Kara Kum. Then his final expedition was towards the north, and this was towards Caucasia, north of Persia, where he encountered the Gete and Massagete as Herodotus has told us, with a slight mistake about the final outcome of the battle. Herodotus says that Cyrus was killed in the battle. The Qur'an says, on the contrary, that he was victorious, and was able to build a rampart between two wings of the mountain at the prayer of the inhabitants against any future eruption of these tribes. The mistake of Herodotus is, however, corrected by archaeology. Cyrus appears to have returned to his capital victorious, as the inscription on his tomb in the ruins of Pasargadae, some miles north of Shiraz, shows. That he did build a barrier at a point where the range of the Caucasus ends near the Caspian Sea with a little gap near the modern town of Derbend (literally, closed gate) is shown by the existence of traces of the wall, very like the one built by Hadrian in the north of England. It is still called the Cyrus Wall.

The identity of Gog and Magog

So much for the story of Dhu'l-Qarnain: now more about Gog and Magog. There are two very remarkable passages, one in the Qur'an and the other in the New Testament, that invite some explanation and speculation. The passage in the Qur'an (95:97) reads:

"An inviolable prohibition is laid on the city which We shall have destroyed; they shall not return to it, until Gog and Magog shall have a passage opened for them and they shall hasten from every high hill; and the certain promise shall draw near and behold the eyes of the infidels shall be fixed. Alas for us! We were formerly regardless of this, yea, we were evildoers."

Still more puzzling is the following passage in the Revelation of St. John (10:7-10):

"And when the thousand years are expired, Satan shall be loosed out of his prison, and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived

them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

The Russians and Chinese are the descendants of Gog and Magog

I will concentrate my attention on the Qur'anic passage first, and try to interpret its meaning in the light of past history and the future trend of world politics. If I fail in my exposition, I shall fall back on the so-called Revelation of St. John, taking it at its face value, though among the Christians themselves there are some who doubt the genuineness of this composition.

In the Qur'anic passage Gog and Magog must not be considered the original Gog and Magog but only their descendants, who are the present representatives of Gog and Magog. These, of course, are the Russians and the Chinese. There is no doubt about the Chinese, they are certainly Mongolians, and the Russians, well, they are only Tartars if you scratch them, as the saying goes. The Mongols (the Chinese, and all Mongolians, for that matter) and the Iyungs, or the Russians, are at present governed by the common ideology of Communism and international revolution of proletariates. So Gog and Magog here are the Commintern. What is the city which God destroyed and entry into it was banned for its inhabitants? It is Jerusalem, destroyed by Titus, who banned the entry of the Jews into it on pain of death. This was the second dispersion of the Jews. The return of the Jews to Jerusalem (as rulers, of course) will only be possible in the last Armageddon of the world between Communism and the capitalism of America and the rest of the world. The iron curtain of Communism is slowly but firmly being drawn towards both Europe and South-East Asia. A third world war is in the offing. International Jewry will again play the part of instigator against world peace as it did in the first and second world wars. But the third world war will be the end of the world and of the Jews. St. John's Revelation is depicting the same tragedy in a more elaborate way. His fire from heaven could be no other than the atom bomb, which we know too well. The devils are, of course, the Jews, and the millennium means any period beyond the thousand years of Christianity.

THE GARDEN OF CONTENTMENT

V. ENDURANCE

Amidst the trees in the forest of virtues I beheld
A mighty oak, on massive trunk upheld,
Whose branches far and wide above my head
A green and grateful canopy of whisp'ring leaves did spread.

I wonder'd what great virtue might to such perfection spring,
Massive, magnificent, a sure protection offering,
A shelter for the weak, and for the strong,
With branches long,
A shade secure in sultry midday proffering.

And, as I mused, the answer came:

"This virtue bears the name,
Endurance.

Endurance shall make sure the way;
Endurance shall make sadness gay,
Lighting the darkness lest your feet should stray
And whisp'ring in your heart her magic song alway.
That God is King and Wise and slumbers not by night or day.
His love is in your heart
And may
Never depart."

WILLIAM BASHYR PICKARD.

AN ARAB AUTOMATON

By G. Kheirallah

The plate shown herewith is one of twenty illustrating a treatise on mechanics: *Kitab fi Ma'arifat al-handasiya* — Ingenious geometrical devices. The author, 'Abul 'Izz Isma'il Ibn al-Razzas (son of the rice merchant), called Badi' al-Zaman (the Incomparable of the Age) al-Jazari.

Al-Jazari compiled this work in 1206 C.E. at the request of al-Malik al-Salih, Nasir al-Dunya w 'l-Din, Abul Fath Mahmud (1200-1222 C.E.) of Diyar Bekr.

This leaf represents a cabinet which is supposed to be placed on the ground beside the host at a feast or carousal and to serve mechanically the drinkers.

Following is the description as written by Jazari and translated by Wiederman and Hauser:

"A girl who comes out of a chamber at regular intervals; she holds a cup of wine in her hand."

"It consists of a wooden house like a sentry-box, having four feet, painted all over, about seven spans in height and two and a half in width, on the top of which is a copper dome, tinned inside, about a span in height, serving as a wine-holder. This dome has an opening at the top for pouring in the wine; a wide tube, covered by a lid, is soldered into the opening. There is a small opening in the middle of the base of the dome, through which the wine drops into a reversible cup holding a hundred *dirhams* of wine. This reversing cup is placed in a container below the dome. About every eighth part of an hour the reversing cup is filled, tips over, and empties its contents into the said container. Thence it runs through a short tube set in an opening in the floor into the glass drinking cup, held in the right hand of the figure, which is that of a girl of about twenty years of age, is hollow, and as light as possible. This hand and the forearm belonging to it are made of thin copper, while the figure itself is made of paper fortified by *gesso*. The right arm is movable at the elbow joint about a pivot fixed within the sleeve of the garment; it can turn through an angle corresponding to the amount of free play allowed by the sleeve. The forearm has also a backward extension, in the form of a bar which emerges from a slit in the back of the figure of about a finger's length. The end of this extension is bent into a hook of which the point is directed downward. When the forearm is in its highest position, this hook engages with a horizontal iron rod fastened to the side wall of the house, thus holding the figure fast against the back wall, for the extension with the hook is heavier than the forearm with the empty cup. But when the latter is full, the forearm is the heavier and falls into its lowest position, the hook is disengaged from the iron rod, and the figure rolls out of the house down the slightly forward sloping plane of the base. To facilitate this movement there is a support for the feet, about two spans in length, and as wide as the foot is long, provided with rollers at the four corners. The rollers are of cast bronze and of such size as to be grasped by the thumb and forefinger. They are of a thumb's thickness in the middle; at the edge they are only as big as a barleycorn. The rollers run in two copper grooves in the floor of the house.

"When the figure rolls down, its outstretched left hand opens the double doors of the house, which are about four and a half spans in height and move easily on their hinges; for it pushes against the left wing of the door, and this carries with it the right wing which engages with the left wing when the door is shut."

"The figure comes into view only when the doors are thus opened; it rests within the threshold and offers to the



king (or person), who sits by the door, the full cup. In its left hand it holds a handkerchief with which the king may wipe his mouth after drinking. The king returns the empty cup and the handkerchief into the hands of the figure, and pushes it back into the house, where, by the rising and falling of the right hand, the figure makes the hook to fasten; and at the same time it closes the doors. The performance begins again and is repeated until the dome is emptied."

THE TEN YEARS of THE ARAB LEAGUE¹

Its achievements in face of the odds

by 'Abd al-Khaleq Hassouna

Mr. 'Abd al-Khaleq Hassouna, the Secretary-General of the Arab League, Cairo



"We can estimate the work of the Arab League at its just value by comparing the League to similar regional institutions in Europe and America, and even in the United Nations itself."

The positive evidence that the Arab League has accomplished its task

Men of the Arab Nation!

On 7th October 1944, representatives of the kings, princes and chiefs of the Arab States met at Alexandria for the first time after ten generations of separation.

On this very day ten years ago these delegations met in Cairo, amidst rejoicings, to declare that the Arabs were one nation, that in their union there was power, and in their power there was independence, and in their independence there was an awakening, and in their awakening there was the security and welfare of the Arabs and of the whole world.

Thus the Arab League and the Arab League Charter were born. It is proper, therefore, that we cast a glance at the past ten years to inquire about the fate of that concept, the concept of union, independence and awakening, and to see if it is still alive in our minds and if our hearts still throb with it, and to discover how far we stand from the goal on which we concentrated that day we met at Alexandria and the day we met in Cairo, endeavouring to revive our unity, which has become a reality through the Arab Charter.

Brethren!

If we examine the facts honestly and sincerely we will find that that concept is stronger today and more deeply rooted than in any other epoch. In fact it has become so deeply engraved on our minds that it has become an article of faith. We not only believe that it is essential but we also believe that we cannot live without it, and we must all endeavour to realize it, no matter how far distances and opinions may separate us from each other.

This is positive evidence that the League has accomplished its task, achieved its aims, and realized its objectives. The voices we hear from every direction urging us to increase our activity and our speed, and the criticisms of those who in their enthusiasm and impetuosity seek perfection, are conclusive evidence of the national awakening,

and a proof that the original concept is still alive in our minds and our hearts.

Work in the earliest stages of the League was not easy. The war in Palestine had broken out against an ambitious and obstinate enemy supported by the Great Powers. Britain, France and Italy had agreed to divide Libya into zones of influence. In North Africa much innocent blood was shed because France refused to accord liberty and independence to the countries of that part of Africa. The dispute between Egypt and Britain regarding the Sudan and the Canal had grown worse and worse. The Arab League, while still in its cradle, had to face all these problems. Add to this the internal difficulties which the League encountered in its attempt to unify the views of the Arabs in the political, economic, cultural and legislative fields. Clash of interests had to be dealt with. The League realized that many long-standing difficulties and obstacles lay ahead. But it proceeded, relying on God, the power of justice and the people's support. It sponsored the cause of Morocco and succeeded in putting its case on the agenda of the United Nations in spite of the opposition of England, France and America. It undertook to help Libya, defending her unity and independence, and it opened the door for her to join the League. It then collaborated with the Government of Egypt in a long and strenuous struggle until the Sudan became independent and free to unite with the Valley of the Nile, and until the foreign army evacuated the Canal.

The Arab League not responsible for the catastrophe of Palestine

In Palestine, it is there that the forces of the Western camp collaborated with those of the East and reinforced Israel, the former camp to shake the edifice of Arab unity, and the latter to promote chaos and disturbances. But Israel had not realized the object for which she was created and

¹ Being the text of the address delivered on the occasion of the Tenth Anniversary of the Arab League Charter signed on 22nd March 1945.

for which she has paid a heavy toll. The catastrophe revealed many things which were hidden, and the loss of Palestine so awakened the Arabs that today they may disagree except on one point, that of resisting the intruder.

The Arab League is not responsible for the catastrophe of Palestine, the causes and determinants of which existed before the birth of the League. The struggle really began on 2nd November 1917, the day on which Balfour made his famous promise, when Israel began to be supplied with men, money and equipment.

Since its foundation the League has worked hard to build up its strength in various domains. It has concluded a treaty of common defence and economic co-operation for the creation of an Arab army under a united leadership, and for the promotion of economy in all fields. It has founded the federation of commercial, industrial and agricultural chambers, created the Arab tourist association, ratified an agreement facilitating commercial exchange and organizing transit trade, as well as a trade and payments agreement and foreign capital transfer. Thus the preliminary measures were taken to realize both the military and the economic unity of the Arabs.

The League's work in economic, social, cultural, legal, and propaganda fields

To complete the economic co-operation of the Arabs the League concentrated its attention on the question of communications. It examined several projects, the principal ones being those of civil aviation among the Arab States, of an Arab maritime company and of a route connecting the Mediterranean with the Persian Gulf. Subsequently it concluded an agreement of wire and wireless communications, and that of an Arab postal union.

In the social field the League has, since 1949, instituted a series of social conferences in Beirut, Cairo, Damascus and Baghdad to study questions of rural life, of farming work, labour, family, vagrancy and prison organizations.

The League has also been concerned with the founding of model social centres and the supply of the necessary specialists. The first social centre was founded at Baghdad, followed by a second centre in the Lebanon.

In August 1953 the first Arab sporting tournament was organized in Alexandria, and it was an excellent occasion for Arab youth to meet. In 1954 the first Arab Scouts Congress was held in Syria.

The League has also manifested great interest in sanitary questions. It has taken part in the meetings held by the World Health Organization and in various regional health conferences, while the Permanent Anti-Narcotic Bureau still carries on its efforts in fighting the production, smuggling and trading in narcotics.

In the cultural field the League has exerted laudable efforts to unify the cultural methods of the various Arab States, and has concluded a treaty with the League States to promote cultural relations and to co-ordinate educational methods, with the object of adopting a unified Arab culture.

Successive congresses have been held to realize this policy and lay down its details. To this end a Cultural Congress was held in the Lebanon, a Congress of Arab Archaeology at Damascus, a Scientific Arab Congress at Alexandria, and the Congress of Compulsory Education at Cairo.

Arabic manuscripts have also had their share of the League's interest. A special institute has been founded to

obtain photographic films of manuscripts, and to draw up and publish the relevant indexes.

Up till now 10,000 manuscripts have been photographed, and a general index of these manuscripts was published in 1954.

In the legal, legislative and judiciary fields agreements have been prepared governing nationality, passports, residence, execution of judgments, extradition, summons, judiciary delegations, and the cancelling of entry, transit and exit visas. Another draft law prepared is a bill to allow Arab lawyers to plead before the courts of all Arab countries, while another draft law is intended to unify laws against smuggling into Israel. The necessary measures are being taken to found a permanent bureau for war on crime, and to establish a common police institution and an Arab Court of Justice.

In the domain of propaganda we may cite the first Arab Broadcasting Congress, which was held to promote union between the Arab broadcasting organizations and to facilitate co-operation, especially by the creation of an Arab broadcasting federation which will have for an object the strengthening of relations between Arab States broadcasting stations so that they may carry out their common mission at home and abroad.

A permanent Arab bureau has been founded in New York to enlighten American public opinion which has been poisoned by Zionist propaganda.

But the League has not forgotten the enemy crouching in our midst. It has set up a severe economic boycott round Israel to paralyse her. Owing to this boycott, and notwithstanding all her pretentious claims, Israel lives today on charity from Jewish institutions and on contributions collected by Zionists. When these contributions cease and America stops furnishing Israel with arms and equipment, Israel will collapse. This explains her persistent efforts to conclude peace with the Arabs and her attempts to attain that end by intrigues and by aggression.

For Palestine the Arabs will continue to struggle

But although the Arabs may disagree on certain things they are firmly agreed on one thing, that Palestine is a Holy Arab country which they will under no circumstances give up, and that the Arab refugees who have been dispersed by force and ousted from their houses are our brethren whom we shall never neglect nor forget whatever the circumstances may be. The Arabs will continue to struggle until they reach their just end.

Moreover, nothing will prevent the League from upholding the Arab countries which do not enjoy their freedom — Tunisia, Algeria and Morocco. The League seizes this opportunity to greet the peoples of these countries.

In the international sphere the Arab States have appeared in the meetings of the United Nations and of all its subsidiary branches such as the United Nations Educational, Scientific and Cultural Organization, the World Health Organization, and other groups which uphold liberty, justice and human dignity. The League's attitude was manifest when the cases of Syria, the Lebanon, Egypt, Palestine, Indonesia, Somaliland, Libya and Morocco were examined.

Thus in a few years the League has grown into a recognized regional organization which is invited to international conferences to supervise the economic, social and political affairs of the Arabs, and to draw closer the relations of co-operation with the Asiatic and African powers, winning

the friendship of the Latin American Republics and of all the Powers which believe in freedom and justice

The political co-operation of the Arabs was shown at its best in the Great Powers' declaration of 25th May 1950 regarding the Arab States' policy in the Middle East. In its capacity as a regional organization the Arab League declared on that day that it assumed the responsibility of peace and stability in its own zone.

We can estimate the work of the Arab League at its just value by comparing the League to similar regional institutions in Europe and America, and even in the United Nations itself.

The importance of the Arab League

Arabs!

Could the Arab States face difficulties, surmount obstacles, conclude agreements, overcome differences, co-ordinate efforts, and attain such a high position in the international field, had each Arab State stood isolated with no ties binding it to the other States?

The League had to exist because it was a necessity, and co-operation is, since God created the world, the source of power. Regional co-operation has become a basic political principle in our age, even between nations of different standards, and the more so among individuals of the same nation having the same history, speaking the same language, struggling for the same interests, and surrounded by the same dangers.

When we seek unity and endeavour to attain its noble objects, we must not forget that we have to face many internal and external difficulties of a light or a severe nature. The cloud which recently appeared on the Arab horizon was one of those clouds which will appear from time to time

and which we hope will not discourage us or breathe fear into our hearts. We must believe that loyal collaboration, sincere desire and strong will are a sure guarantee that will solve our problems and help us to overcome our difficulties. Such are the facts of life and the duties of the living. It is therefore in the name of the principles in which the Arab Orient has faith — the Orient which is the cradle of the religions and civilizations which have guided the world — and in the name of the strong and positive role which the Arab League assumes in order to ensure regional security and universal peace, I appeal to the free world to consider our cases with justice and equity, and, like us, to conform to the principles of the rights of man and the United Nations Charter.

An appeal to the West

Has the time come for the West to estimate the Arab nation at its just value, to break the chains which still fetter some Arab countries, and to consider the Arabs as sincere and strong friends with whom it can co-operate for civilization and peace? Has the time come for the world's conscience to repair the injustice from which Palestine is suffering and to help its children who have been evicted from their homes and robbed of all their possessions?

Could the West estimate the power of the Arab Orient at its just value, it would realize the grave dangers which beset and threaten the whole world, and it would strive for the happiness of humanity and the stabilization of universal peace.

The Arab nation will indomitably proceed towards its goal relying on God's help and on the solidarity of its peoples to attain unity, liberty, power and progress.



UNITY OF ISLAM

"Though Isma'ilis have always been staunch and firm believers in the truth of their own faith in the Imamat Holy Succession, they have never, like some other sections, gone to the other extreme of condemning brother Muslims who have other interpretations of the Divine Message of our Prophet."

"Isma'ilis have always believed and have been taught in each generation by their Imams that they hold the rightful interpretation of the Succession to the Prophet Muhammad, but that is no reason why other Muslims, who believe differently, should not be accepted as brothers in Islam and dear in person and prayed for and never publicly or privately condemned, leave alone abused."

"In these days when the Muslims have to hold together in view of all the dangers, external and internal, from all quarters, I hope and believe and pray that Isma'ilis may show their true Islamic charity in thought and prayer for the benefit and happiness of all Muslims, men, women and children of all schools."

Cairo, Egypt.
16th February 1955.

AGA KHAN.

His Highness the Aga Khan

ECONOMIC DEVELOPMENT IN PAKISTAN

Rs. 2,192 million have been spent on the Development Programme

*The Honourable Mr. C. Muhammad 'Ali,
the Prime Minister of Pakistan*

In assuming office, Mr. Muhammad 'Ali condemned colonialism and political subjugation in all their forms. Pakistan, he announced, would lend full support to the cause of freedom and self-determination and press for a satisfactory solution of Morocco, Algeria and the Palestine Arabs. In referring to Kashmir, the Pakistan Prime Minister said: "It is a great moral issue of our time. Pakistan is pledged to secure for the Kashmiris the right to decide by a free and impartial plebiscite whether to accede to Pakistan or India. India and the United Nations are also so pledged"



The building of Pakistan's economy a colossal task

The task of putting Pakistan on a sound footing has been a colossal one. The main objectives were to improve agriculture, to secure speedy industrialization and to undertake basic development in the fields of power and communications. With a view to regulating the development activities in the various sectors in a balanced manner, a Development Board was set up just after the Partition. It was entrusted with the scrutiny and approval of all development projects.

The revenues of the Central Government showed a marked increase, in the two subsequent years, from Rs.668 million in 1948-49 to Rs.885 million in 1949-50. Development received the greatest benefit from the revenue increase. The Government of Pakistan had increased its direct outlay on development from Rs.439 million in 1948-49 to Rs.1,057 million in 1949-50. Loans to provincial and other bodies were increased from Rs.58.1 million in 1948-49 to Rs.62.6 million in 1949-50.

The Development Board was, in 1950, replaced by a Planning Commission and an Economic Council. The Council is presided over by the Prime Minister and is the final authority to sanction the projects. It is assisted, in the discharge of its functions, by a Planning Commission presided over by the Minister for Economic Affairs. The Commission's principal functions are to co-ordinate the development plans of the various Provincial and State

Governments with the objective of achieving a balanced development of Pakistan's economy and to make recommendations to the Council relative to the projects and the priorities to be assigned to them.

In January 1950 it was decided at a conference of the Foreign Ministers of the Commonwealth countries, held at Colombo, to implement the national development programmes to restore the economy of South and South-East Asia. All the countries in the area, including the non-Commonwealth countries, could join on equal terms.

A Consultative Committee was set up and it met at Sydney in May 1950. A scheme of technical assistance was drawn up to assist the member countries in their development programmes. A Standing Council of Technical Co-operation was set up at Colombo in July 1950 to scrutinize and clear the requests for technical assistance. In September 1950 the Consultative Committee met in London and adopted the Six-Year Development Programmes of the participating countries, which are collectively known as the "Colombo Plan for Co-operative Economic Development in South and South-East Asia". The total cost was then estimated at £1,868 million.

Six-Year Development Plan

The Six-Year Development Plan of Pakistan, adopted at the London meeting, covered several sectors of its economy and was more broad-based than the first phase of

developmental activity programmed in the preceding years. It was formulated to cover the period from July 1951 to June 1957, and was initiated at a favourable moment. The prices had registered a steep rise due to Korean hostilities. The central revenues had gone up to Rs.1,449.7 million in 1951-52 and its foreign exchange earnings for the year ending 1951 totalled Rs.2,879 million. The balance of payment showed a surplus of approximately Rs.52 million. The Plan envisaged an expenditure of Rs.2,600 million as detailed below:

1. Agriculture	...	...	820
2. Fuel and power	...	...	470
3. Industry and mining	...	...	490
4. Transport and communications	...		530
5. Social uplift schemes	...	...	290
Total Rs. 2,600			

The Government, due to the situation created by the Korean War, adopted a "Two-Year Priority Plan" in 1951 to ensure satisfaction of basic emergency needs of the country, and to attain self-sufficiency in the more important fields. The schemes that have been approved so far involve an expenditure of Rs.518 million.

Planning Board

A Planning Board was set up in July 1953 to review the development already made, to assess the resources which could be made available for development over the next five years, and to prepare a Five-Year National Plan of Development. It was also to suggest improvements in the administrative machinery calculated to ensure the successful implementation of the Plan.

The importance attached by the Government to the development of the country's resources is reflected in the Budgetary provisions made for development purposes. As against the expenditure, amounting to Rs. 148.8 million in 1950-51, a sum of Rs.1,148.4 million is provided in this year's Budget for expenditure on development schemes sponsored by the Government of Pakistan, for development loans to Provinces, States and local bodies, and for expenditure from Reserve Funds.

Pakistan today is humming with industrial activity

The enlightened policy of the Government in industrializing the country is bearing fruit. Beginning with no industries at the Partition, the country is now, within the short period of eight years, humming with industrial activity in both the wings. In all, 287 projects under the Six-Year Development Plan, are now at various stages of implementation. Not less than 135 aim at increasing food production, while 28 projects have been taken in hand to improve irrigation facilities. Industrial development claims 38 projects, and power development, both hydel and thermal, 29. Similarly, transport and communications are served with 30 projects, and 27 are being implemented in the social field, i.e., education, health, village aid, housing and town planning. In addition to these 27 schemes, there are nearly 335 schemes on health and education under different stages of execution in various parts of the country, financed from the capital outlay of Rs.180 million formed out of the revenue surpluses of the years 1950-51 and 1951-52.

The cost of the various schemes under different sectors in the Six-Year National Development Plan was originally



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estimated at Rs.2,600 million, but it has proved to be inadequate. The total cost of the schemes sanctioned up to 31st March 1955 is Rs.5,398.54 million.

The Central Government's directed outlay on various projects from 1950-51 up to 1954-55 amounted to more than Rs.1,191 million, and the expenditure from Social Uplift and

other development funds accounted for another Rs.441 million. In addition to these the development loans to Provincial Governments drawn to the end of 1953-54 come to Rs.560 million. The Government of Pakistan has incurred an expenditure of Rs.2,192 million on the Development Programme.

PAKISTAN'S NATIONAL INCOME DURING 1953-54

Over Rs. 19,000 Million or Rs. 245 *per capita*

The provisional estimates for the year 1953-54 released by the Central Statistical Office show the national income of Pakistan as Rs.19,308 million. The *per capita* income in 1953-54 was Rs.245.

This estimate of national income of Rs.19,308 million for the year 1953-54 displays a rise of nearly 7 per cent over the figures of Rs.18,068 million for the year 1952-53. The national income estimates are a comprehensive measure of the total value of the goods and services produced by the nation's economy during the year.

Although the 7 per cent increase in the 1953-54 national income is most encouraging, it is necessary to consider certain factors in order to make a correct assessment of this increase; for all of it cannot be traced to increased investment and productivity.

The year 1953-54 was an excellent year for crops, with the result that 50 per cent of the increase in the national income came from the agricultural sector. A portion of this increase unquestionably was due to measures taken from agricultural development; but a large share was due to the favourable weather and the resulting larger crops. This factor, of course, cannot be considered to be permanent.

Another reason for the rise in the national income during 1953-54 is due to the ability of the Central Statistical Office to arrive at better estimates for the output of the manufacturing and banking and insurance sectors of the economy, as compared with past years. This improvement in methodology was responsible for a part of the rise in 1953-54 over the figures for the preceding year. For instance, in the case of the manufacturing sector, more data for 1953-54 are available in comparison with those of previous years. In calculating the income originating from large-scale

industries for the previous years only 29 groups of industries were covered. But as the 1953 census of manufacturing industries covers 63 groups of industries and most of the returns of which are available now, these figures are not strictly comparable to those of the previous years. In the banking and insurance sector also more data are available. Because of this and the wider coverage, the 1953-54 figures for this sector are not comparable with those of 1952-53. But these should not hide the fact that the figures reflect Pakistan's efforts to increase both the total investment and productivity in all sectors of economy.

The change in real national productivity, i.e., the physical volume of goods and services produced during the year, was likely to have been much greater. During 1953-54 there was considerable increase in agricultural production, particularly of cereal crops. There was, however, some decline in the prices of many of the crops. Accordingly, a computation of the change in volume, i.e., at constant prices, would produce a larger rise in the national product than the figures mentioned.

During the year the income accruing to the agricultural sector increased by 6 per cent, mainly due to the increase in production of nearly all the major crops except jute and cotton. Increases in the production of rice and wheat in 1953-54 over that of 1952-53 were about 12 per cent and 54 per cent respectively.

The agricultural sector accounted for 60 per cent of the total national income. The second largest contribution comes from the wholesale and retail trade section, which has a share of about 10 per cent. Next in importance come services, manufacturing, rental income and Government, with contributions of about 8.4, 7.5, 5.6 and 5.5 per cent respectively.

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THE BACKGROUND OF THE SUDAN CRISIS

A legacy of mistrust fostered by fifty years of foreign rule

By George Padmore

Historical background

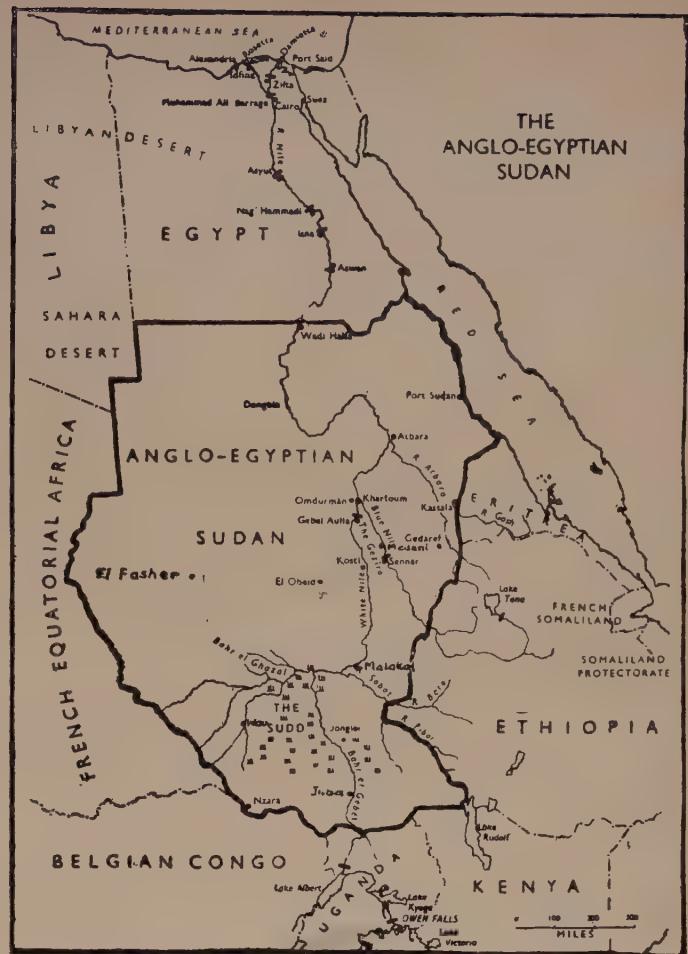
Whatever the immediate cause which precipitated the mutiny among the Southern tribal units of the Sudan Defence Force, such a revolt against the first all-African Sudanese Government is to be deplored.

The disturbance was as expected seized upon by upholders of colonialism as evidence that the Sudanese were not yet ready for independence. One heard such imperialist voices in Britain amidst the din of Anglo-Egyptian recrimination. The Press of both countries accused the other's Government of intriguing in the internal affairs of the Sudan and of using the backward Southern tribes as pawns in their game of power politics. For example, the London *Daily Mail* claimed that "the Southern tribesmen in the Sudanese Army have mutinied in favour of British colonialism and against the possibility of Egyptian rule".¹ The Egyptian Press, on the other hand, asserted that "British officials formerly in the Sudan and Christian missionaries were at least partly responsible for stirring up the trouble".

The Prime Minister of the Sudan appealed to the rebellious troops to lay down their arms and avoid bloodshed. He also promised to investigate their legitimate grievances. Thanks to this conciliatory approach and constructive statesmanship, civil war was averted and the way opened for closer understanding and unity between the north and the south. The young Sudanese Government showed remarkable restraint in dealing with the situation. For there can be no doubt that interested agents fished in the troubled waters of the Nile Valley by exploiting the traditional fears and distrust of the pagan Negroid tribes of the Southern Sudan against their Muslim neighbours of the north. This distrust is partly a legacy of Egyptian misrule under the régime of the Khedive Muhammad 'Ali during the early nineteenth century, and mostly of the feeling of mistrust which was allowed to grow among the Southern Sudanese of the Northern Sudanese, who are mostly Muslims. The Muslim Sudanese were not allowed to enter the Southern Sudan by the British rulers of the Sudan, and Islam was not allowed to be preached there. This policy of creating a barrier between the two parts of the Sudan was consistently pursued during the last fifty years. Thus the Southern Sudanese have been brought up to distrust the Northern Sudanese. As against this there were no barriers placed in the way of Christian missionaries, who did everything to widen the gulf between the two parts of the Sudan.

The Sudan during the last 50 years

The present tension between Southerners and Northerners has its roots in geographical, historical and ethnological factors. The Sudan is a vast territory covering an area larger than the United Kingdom, France, Belgium,



Italy, Spain, Portugal and Scandinavia combined. Its population of 8,764,800 consists of a medley of races and tribes at varying stages of social development from naked cave-dwellers to sophisticated Westernized townsmen. Geographically, the country can be divided into two distinct regions — the Northern Sudan and the Southern Sudan, extending below the twelfth parallel. The inhabitants of the North are a mixture of Nubian and Beggara tribes with an infusion of Arab, Mameluke and Negroid blood; Arabic-speaking and Muslim in religion and culture. The overwhelming majority of the people of the Southern Provinces of Bahr-el-Ghazal and Equatoria are primitive Nilotic pagans, such as the Zande, Dinka, Shilluk and Nuer, who are mostly nomads. Here and there are a few Christian converts.

All these tribes were at one time under Egyptian influence, following the conquest of the Sudan by Muhammad 'Ali and his son, the Khedive Ibrahim Pasha. During the period of Egyptian occupation, which extended from 1820 to 1854, the Sudan was ruthlessly exploited. Operating from Khartoum in the north, agents of the Khedive and the Pashas raided the south for slaves. Thousands of the Negroid tribesmen were captured and either sold into slavery or forced into the army to replace the Turkish mercenaries and Egyptian peasants, whom Muhammad 'Ali, the Albanian adventurer, distrusted.

Resentment against Egyptian misrule broke into open rebellion in 1855. Under the leadership of a religious fanatic, Muhammad Ahmad Ibn 'Abdullah, who proclaimed himself *al-Mahdi al-Muntazar* — "The Awaited Guide" — the Muslim tribes of the north broke the power of the Egyptians and liberated the Sudan. But shortly after the fall of Khartoum and the death of General Gordon, whom Isma'il Pasha

had appointed Governor-General, the Mahdi died. His untimely death deprived the Sudanese of their ablest leader. He was succeeded by the Khalifa 'Abdullah, whose rule degenerated into anarchy.

The British invention of Condominium

Taking advantage of the situation, the British Government, which had by then consolidated its grip upon Egypt under Lord Cromer, decided to invade the Sudan and avenge the death of Gordon. In 1896, an Anglo-Egyptian expeditionary force under the command of General Lord Kitchener entered the Northern Sudan and, after a series of skirmishes, defeated the Dervishes at the famous Battle of Omdurman on 22nd September 1898.

Since the conquest was carried out in the name of Egypt, then a British protectorate, the British invented a new form of government, called a Condominium. Under this device a joint British and Egyptian rule was imposed upon the Sudan. In reality, however, the British did the ruling and the Egyptians were made to foot the bill, as the Sudan was then too poor to pay for its own administration.

After pacifying the country, it was divided into several administrative regions, called Provinces. Each Province was placed under the control of a British Governor assisted by commissioners recruited by the Foreign Office. Over and above these pro-Consuls was the Governor-General, selected by the British Government and formally appointed by decree of the Khedive. This was how Condominium operated until about 1922, when, following the restoration of Egyptian sovereignty, a number of Egyptians were appointed to minor posts in the civil and military services of the Sudan. But they were all dismissed after the assassination of the British Governor-General, Sir Lee Stack, in Cairo in 1924. The British also disbanded the Egyptian forces. The Sudanese soldiers who were serving in these units were converted into a separate army under the command of British officers and given the name of the Sudan Defence Force.

Thanks to these measures, Egyptian influence in the Sudan was completely eliminated. The Egyptians were only permitted to return to the Sudan after the signing of the Anglo-Egyptian Treaty of 1936; and even so, they have always been the junior partner in the Condominium.

The rise of Sudanese nationalism

Between the two world wars, the Sudan made rapid economic and cultural advances. Economic development was based upon the expansion of the cotton industry which centred around the Gezira scheme and the construction of the Sennar dam on the Blue Nile. The large revenues derived from cotton have enabled the Sudan to extend its educational system, with the Gordon Memorial (now the University College) as its capstone. The alumni of this institution, popularly known as the "Graduates' Congress", have constituted the advanced guard of Sudanese nationalism. Inspired by the Atlantic Charter and Britain's profession of preparing the dependent peoples for self-government, the men of the Graduates Congress were the ones who initiated the agitation for constitutional reforms.

Until 1944, the Sudanese had absolutely no voice in the government of their country. The Sudan was ruled by a small advisory body designated the Governor-General's Council. It consisted of four top-ranking British civil servants and the Kaid, the official title of the British officer in command of the Sudan Defence Force.

In response to the growing pressure of the increasing intellectual élite, who articulated Sudanese political consciousness, the Governor-General agreed to grant the country a constitution. A Legislative Council was established. It

consisted of twenty-eight members, or whom twenty-four were Sudanese — three appointed to represent each of the eight administrative regions—the other four being nominated by the Governor-General to look after foreign vested interests. The Executive Council, composed exclusively of British officials, remained unchanged.

Elected representation introduced in 1948

Four years later a new constitution provided for elected representatives to replace the 1944 Council. The new Legislature consisted of seventy-five members, ten of whom were elected by direct vote from the two northern towns of Khartoum and Omdurman. The other members were elected by indirect method through tribal councils acting as electoral colleges. The Governor-General also nominated ten members to represent special interests. For the first time the Sudanese were given representation in the Executive Council, which consisted of fourteen members — ten Sudanese and four British officials: the Chief Secretary, the Financial Secretary, the Legal Secretary and the Kaid. The Sudanese members were assigned ministerial portfolios and were assisted in the discharge of their departmental duties by Sudanese Under-Secretaries.

At the time when the 1948 constitutional reforms were implemented, the Egyptian Government refused to approve the right of the Sudanese to internal self-government as the first step towards complete self-government. Instead, King Farouk was acclaimed "King of the Sudan" as well as of Egypt, and the National-Unionist Party, the pro-Egyptian party in the Sudan, was advised to boycott the 1948 constitution. As a result, its rival, the Umma Party, which has always opposed the Egyptian claim of "Unity of the Nile Valley", secured a majority of the seats in the Legislative Council and formed the Government.

Egypt repudiates its claim to sovereignty over the Sudan

The next constitutional change in the Sudan occurred after the downfall of the Egyptian monarchy and the proclamation of the Republic. The first head of the new State of Egypt was General Najib, who was born in Khartoum of a Sudanese mother and Egyptian father. Among his first acts after the revolution was to repudiate the Egyptian claim of sovereignty over the Nile Valley and to negotiate a new Anglo-Egyptian treaty giving recognition to the right of the Sudanese to self-determination. This bold gesture on the part of General Najib acted like magic in restoring friendly relations between the new Egyptian régime and the Sudanese political leaders of all complexions — especially those who always opposed unification with Egypt. The 1953 Anglo-Egyptian agreement had the approval of all parties in the Sudan. It provided for a transitional self-governing constitution which would enable the country to achieve complete independence within three years.

Its main feature was a bicameral Legislature — a Senate of fifty and an Assembly of ninety-seven members — elected by universal suffrage. Executive power is vested in an all-Sudanese Council of Ministers, headed by a Prime Minister. Since the Egyptian revolutionary government approved the new reforms, its supporters in the Sudan grouped around the National-Unionists under the leadership of Isma'il al-Azhar, contested the elections and won a majority of seats from the Government.

Religion and politics in the Sudan

Although the first general election which took place in November-December 1953 was conducted along party lines, religious communalism played an important part. The pro-Egyptian National-Unionists campaigned under the slogan of

“Unity of the Nile Valley”, while their chief opponent, the ‘Umma Party, which has been described as pro-British, advocated complete independence from both Condominium powers.

Behind the politicians are the religious leaders of the two main Islamic sections in the Sudan — the Sayyid Sir ‘Abd al-Rahman al-Mahdi Pasha, head of the Ansar section, who is the posthumous son of the religious reformer, al-Mahdi, who expelled the Egyptians from the Sudan in 1855, and the Sayyid Sir ‘Ali al-Mirghani Pasha, head of the Khatmiyya section. Al-Mahdi is the “patron saint” of the Umma Party, while Mirghani Pasha is the supporter of the National-Unionists. This division of political patronage has more to do with ancient religious feuds than with political ideologies and programmes.

It appears that after the expulsion of Muhammad ‘Ali’s forces from the Sudan, the adherents of al-Mahdi’s father persecuted the followers of the Sayyid Sir ‘Ali al-Mirghani’s father. He is therefore afraid that there might be a repetition

accused Mr. Azhari of “ingratitude” and “treachery”. They even rejoiced over his expulsion from the party by the Vice-President, Muhammad Nur al-Din.

Now that the Prime Minister’s views accord with those of the Umma opposition leaders, the way is opened for a reconciliation between the two religious chiefs, the Sayyid Sir ‘Ali al-Mirghani and the Sayyid Sir ‘Abd al-Rahman al-Mahdi. Already they have both endorsed the demand of Parliament for a plebiscite to determine the future status of the Sudan instead of leaving this matter to a constituent assembly, as provided under the 1953 agreement.

The problem of the Southern Sudan calls for highest degree of statesmanship

Though the mutiny has collapsed, unfortunately after bloodshed, the Government will still be faced with the task of finding a permanent solution to the southern problem. “The situation in the south offers,” to quote the *London Times*, “unfortunately, unrivalled opportunities for mischief-making”. The *Times* naturally blames the Egyptians, who “are able to exploit southern discontent against a Khartoum Government which has shown itself determined on outright independence as opposed to union with Egypt in any form. They will also be on the watch for opportunities to blame the mutiny on the British, on the grounds that it is a fiendish plot to delay self-government”. As evidence of this, the Egyptian Press asserts that ever since the Sudanese have been demanding independence, certain British political officers in the southern Provinces, backed by Christian missionaries, have been advocating the separation of the south from the north and the uniting of the detached parts to the British protectorate of Uganda. Failing this, a federal form of government, with autonomy for the southern Provinces under British tutelage, has been suggested.

In a despatch from Khartoum, the special correspondent of the *Times* remarks that “even if its southern leaders are loyal to Khartoum — in the sense that they do not aspire to a separatist movement — their arguments for autonomy will certainly be strengthened if the present disturbances are eventually followed by negotiations on the future of the south”. It is also confirmed that already British officials who served in the Southern Sudan and have had prematurely to retire under the policy of Sudanization are being employed by the Uganda Government in that part of the East African protectorate adjacent to the Equatoria Province of the Sudan. It is apparent that, despite the lip-service given by the Condominium powers to respect the wishes of the Sudanese people freely expressed through a constitutional assembly, the British continue to influence, covertly or overtly, Sudanese opinion of the south. The British have the advantage of the Egyptians in the game of “divide and rule”, their long experience having made them past-masters. When the British quit a country, they leave the natives divided among themselves. And the stage is now being prepared to divide up Nigeria, the Gold Coast and Uganda.

For this reason events in the south will need close watch between now and the realization of independence. The revolt in the south is symptomatic of the deep cleavage between it and the north, a cleavage which has a history of at least fifty years of artificial segregation of the south from the north. The gulf can only be bridged by removing the traditional fears of the backward tribes of the south through economic and social reforms. The problem facing the young Sudanese Government calls for the highest degree of statesmanship.



The Prime Minister of Egypt, Mr. Isma'il al-Azhari, in one of his characteristic postures

of this religious persecution, should the Ansar section, which supports the Umma, gain ascendancy after independence. To counter this possibility, the Khatmiyya backs the National-Unionists in the hope of securing Egyptian protection in the event of a united front Umma-Ansar victory at the polls.

In accordance with the terms of the Anglo-Egyptian Agreement of 1953, the Sudan Parliament recently endorsed a motion introduced by the Prime Minister calling upon the Condominium powers to withdraw their forces from the Sudan within ninety days and to finalize arrangements for self-determination.

Ironically enough, just when the Egyptians had every reason to feel assured of the absolute loyalty of the National-Unionists, the Prime Minister, Mr. Isma'il al-Azhari, announced that he no longer supported unity with Egypt. This was a terrible blow to the Egyptians and brought about a split in the National Unionist front. The Cairo newspapers

INDONESIA, A STUDY IN HARMONY OF RELIGIOUS RELATIONSHIPS

Mosques and churches exist side by side

Indonesia, a country with 90 per cent Muslim population, offers an interesting commentary on Islam's attitude towards its sister religions in co-existence — a characteristic which is Islam's own. For it is in the Qur'an alone that we read:

"O followers of the Book (Jews and Christians and members of other faiths), come to an equitable proposition between us and you that we shall not serve any but God and that we shall not associate aught with God and that some of us shall not take others for lords besides God . . ." (3:63), and,

"There is no compulsion in matters religious (2:256).

This attitude of the Qur'an has led to the growth of a basic friendly atmosphere in Indonesia that underlies the differences in religious beliefs. In the predominantly Christian area of Tapanuli in North Sumatra and in the Christian parts of the islands of Ambon and Lesser Sunda,



The atmosphere of joy associated with 'Id al-Fitr, the festival marking the end of Ramadhan, known as Labran in Indonesia, is best exemplified in the behaviour of the youth and children of that country, as depicted in the picture above; which shows them making merry by firing a home-made bamboo-gun to celebrate the occasion

it is not uncommon to see small isolated mosques not far from imposing churches and chapels. Whilst, on the other hand, churches and chapels are also to be found in such parts of the country as Atjeh, whose inhabitants are predominantly Muslims. In Bali, the centre of the Hindu religion in Indonesia, churches and mosques can also be found among numerous Hindu and Buddhist temples.

Indonesia has 80 to 90 per cent Muslim population

According to 1952 statistics compiled by the Ministry of Religious Affairs, there are 6,503 churches and chapels with 3,141,567 registered Christian followers throughout

Indonesia. Hindu and Buddhist adherents account for about two million followers, while it is estimated that there are about an equal number who follow less well defined religions, largely of an animistic character. The rest of the population is Muslim, amounting to between 80 and 90 per cent. The Department of Muslim Religious Affairs records a total of 44,627 registered mosques, 130,489 *langgar* (small feeder mosques) and 14,696 *surau* (small religious institutes in villages).

Whilst it is quite true that one can come across adherents of any of these religions anywhere throughout Indonesia, in the main, the mass of the population of a particular area follows one or the other of the religions of the country. With the exception of the Tapanuli highlands in north-west Central Sumatra, the population of Sumatra may be said to be Muslim; similarly, apart from larger cities and around Magelang in Central Java, where religious faiths are mixed, the population of Java is Muslim, and so too are the peoples of Kalimantan and South Sulawesi. Christians are mainly concentrated in the Tapanuli highlands of Sumatra, in North and South-East Sulawesi, in some islands of the Nusatenggara group (Lesser Sunda) and in the Magelang area. Hindus are centred in Bali, parts of Lombok and of East Java, while Buddhists are largely found among the domiciled Chinese.

The penetration of the Hindu religion through the hands of Hindu spice-traders early in the Christian era, gained firm ground among the fertile coastal plains of Sumatra and Java. In the long span of fourteen centuries, the Hindu religion played an important role in the life and culture of the people of these islands, and it lived side by side with Buddhism.

Islam's spread in Indonesia the result of peaceful means

Islam did not appear in Indonesia until about the beginning of the fourteenth century. Like the Hindu religion before it, Islam was also spread through the activities of traders: of Muslim traders from Gujarat in South-Western India who sought trade from South-East Asia. Soon Islamic teachings and culture took root, first along the coastal plain of Sumatra. In about a hundred years, Malakka had become the centre of Islam in South-East Asia and a trading empire. Its influence quickly spread to Java and Kalimantan and with the conversions already made in Sumatra, Islam then had centres of adherents who were opposed to the ruling Hindu house. Eventually the empire of Modjopahit fell and the spreading influence of Islam drove the remaining adherents of the Hindu religion far into East Java and on to the island of Bali.

Christianity in Indonesia is of comparatively recent appearance. The work of spreading the gospel of Jesus Christ was only seriously taken up by European missionaries in the nineteenth century in those areas where the Muslim and Hindu religions did not have many followers. The first contact with Christianity, however, seems to have occurred as early as 1545, when Saint Francis Xavius after his lengthy missionary tour of China and Japan, started to work among



*The children of Indonesia receive religious instruction in the practice and teachings of Islam
Our picture shows a group of boys and girls performing prayers under the leadership of one of their own*

the inhabitants of the Moluccas, where he laid the foundations for Catholic influence in the eastern Indonesian islands. With the consolidation of the Dutch hold on Indonesia, Dutch Protestant missionaries, working with subsidies and protection from the Dutch Government, established missionary centres in Tapanuli in 1861 and in Karo in 1890.

Stubbornness in the preservation of the old coupled with receptivity to new elements of thought, belief and culture, is perhaps one of the conspicuous characteristics of the Indonesian people. Thus the new religions coming into Indonesia were happily superimposed, suited to, and fused with, elements of the old, in as much as the latter were not basically opposed to the teachings of the new religions. Many rites in the marriage, burial and circumcision ceremonies, in the customs and etiquettes of the daily lives of Indonesian Muslims in Java and Sumatra, in many ways still carry the essence of Hindu traditions harmoniously corrected, moulded and adapted into a cultural pattern which has proved capable of maintaining itself in this modern age. Christian marriages in Tapanuli and in East Indonesia are usually concluded with rites and ceremonial customs handed down from days gone by.

The Indonesian attitude of seeing underlying harmony in all things has contributed much to an attitude of tolerance to different and opposing religious beliefs. It is not at all uncommon to find that where a branch or even an individual from an otherwise Muslim family has adopted the Christian religion, the family as a whole still regards itself as a social unit, and there is no break in the family ties because of different religious beliefs.

From the point of view of religion, the modern Indonesian nation can be considered as having four main religious groups: Muslim, Hindu-Buddhist, Christian and the group of Chinese faiths. On the whole, despite the presence of different religions, consciousness of national identity and the unity which arose out of common spiritual revolt against domination during three and a half centuries of Dutch rule, have liberated the great mass of Indonesians from extreme religious fanaticism.

The Ministry of Religious Affairs

Indonesia is one of the few countries with a Government organization to care for religious affairs; in fact this organization is a full ministry, led by a Cabinet Minister. The Ministry of Religious Affairs has departments to care for the needs of the various religious groups in Indonesia. It is charged with the responsibility of preserving harmony and good relations among the multi-religious population, to co-ordinate and aid their respective works with unbiased guidance, and with subsidies in materials and money. Mosques, churches and temples, damaged or ruined during the early revolution or the later armed insurrections, have been renovated and rebuilt with aid from the Ministry. Religious institutions have been given ample subsidies for healthy growth. The Ministry of Religious Affairs has no power to interfere with the beliefs and internal organization of the various religions, so long as they do not cause public disturbances or dislocate the present peaceful relations between the different religions.



Members of the Indonesian Army join the mass prayers on the occasion of 'Id al-Fitr (Labran)

SIDELIGHTS ON INDO

INDONESIAN MOSQUES



The Masjid Shuhada — the Martyrs' Mosque
A modern up-to-date mosque, built in 1952 in the capital of Indonesia in memory of those men and women who laid down their lives for serving the cause of liberation of Indonesia from foreign rule. The mosque is well equipped with modern facilities; it has a library and a study room while some of its wings are used as lecture halls for the Islamic University at Jakarta. The mosque accommodates 5,000 people. The style of the domes of the mosque is Moghul



This picture is typical of Muslim gatherings all over the world. There is no distinction in a Muslim place of worship between one individual and the other. The rich and high receive no preference in the precincts of a mosque. Our picture shows the President of the Republic of Indonesia, Dr. Sukarno (fourth from left), amidst the people at one of the congregational prayer meetings at Jakarta

INDONESIA



Young and old reading



ASIAN MUSLIM LIFE

ARCHITECTURE STYLES



A mosque in Sumatra, Indonesia. The building is notable for its unique style, combining elements of traditional Sumatran architecture with those of a mosque. It is situated in a lush, tropical environment.



A mosque executed in the Chinese style is situated on the bank of the Negara River, Kalimantan, Indonesia.



PRAYERS

This picture shows that part of the Masjid Shuhada — The Martyrs' Mosque — at Jakarta which is reserved for ladies. Our picture shows two women reading the Qur'an.

a mosque in Indonesia



SA'UDI ARABIA

KING SA'UD I The Crown Prince

The Kingdom of Sa'udi Arabia has been the subject of interest to many people all over the world, especially in the last few years during which the country has been taking an active part in international politics. Many books have been written about it, and a very large number of articles in newspapers and periodicals. This is the first of a series of short articles showing the various aspects of life in Sa'udi Arabia.—Ed., I.R.

The geographical and topographical features of Sa'udi Arabia

The Kingdom of Sa'udi Arabia stretches from the Persian Gulf in the east to the Red Sea in the west. In the north it is bounded by Syria and Iraq, and by the Yemen, Hadramut and Oman in the south. It has an area of 895,000 square miles. Its main Provinces are the Najd, the Hedjaz, 'Aseer (on the Red Sea) and al-Ahsaa (on the Persian Gulf). There has been no recent census of the population of Sa'udi Arabia, and for this reason it is not possible to give any correct estimate of the population. On the one side of the scale the population has been estimated at nearly 7,000,000, while on the other the figure has been given as 4,000,000. But evidence to corroborate either of these estimates is rather scanty. The Government of Sa'udi Arabia intends to carry out a census of the population at an early date.

The climate of Sa'udi Arabia is varied. The coastal regions — the Provinces of the Hedjaz, 'Aseer and Tihama — which are low, have a hot climate, with humidity generally reaching up to 85 degrees. The temperature in these parts rises to a high level, especially during the season when sand-storms rage strong. Farther away from the coast, the degree of humidity tends to fall. In the mountainous and high regions the atmosphere is rather dry and the temperature in the summer rises to 115 degrees (Fahrenheit). During the winter the temperature falls to freezing point. In the night the temperature is mild and the atmosphere is pleasant in these parts. But in the Province of the Najd, and especially in the higher regions, the climate is typical of the desert — during the day it is hot and dry, at night it is cool. Al-Ahsaa, the coastal Province, has a hot and humid climate almost all the year round. Farther away from the coast in this Province the summer is hot and dry and the winter short and very cold.

The Four Regions of the Kingdom

From the point of view of both its geological formation and climatic conditions, Sa'udi Arabia can be divided into four regions:

- (1) The south-eastern region;
- (2) The north and central region;
- (3) 'Ain Hit, 'Uyun al-Aflaj and Kharaj region;
- (4) Al-Ahsaa region.

The only source of water in all these regions is rain and springs. There are no rivers in Sa'udi Arabia.

The first region (the south-eastern region) stretches from the ancient town of al-Laith to the southern boundaries of the Province of the Hedjaz, and to 'Aseer, Najran, Wadi al-Dawasir, Wadi Bishah and Saleel. In this region the main source of irrigation is rain-water which falls on the mountains and gathers in large quantities in the valleys. In the

north of the town of Darb there are several canals and dams in which water is stored and distributed to the neighbouring area. Najran is famous for its springs, but these are not enough to be used for irrigation. In the Saleel district water can be found in abundant quantities not far below ground level.

The north and central region comprises the northern part of the Province of the Hedjaz, the whole of the Province of the Najd and the western part of the Province of al-Ahsaa. The main source of water in the Hedjaz is Wadi Fatima, which is famous for its abundant water. The town of Jeddah is supplied with water from this Wadi, and the project which made it possible for water to be brought from there cost 2,137,000 dollars. The project will for a long time stand as a monument to the farsightedness and good planning of the late King 'Abd al-'Azeez al-Sa'ud, who started it. The city of Mecca is supplied with water mainly from 'Ain Zubaidah (the Spring of Zubaidah), and of late also from 'Ain Hunain. The al-Ta'if district gets its water from local springs and wells. With careful planning, this region can easily become one of the main sources of water in the whole of the Hedjaz. Wadi al-Himdh and Wadi al-Jazal in the Hedjaz are also very rich in water, and when developed will be good sources of irrigation and drinking water for the neighbouring districts. Water in these regions lies only 8 or 12 ft. below ground level. The Province of Khaibar is also rich in springs. Among the most important sources of water in the Upper Najd is the Wadi Rumma. Most of the orchards and gardens in the districts of Qaseem and 'Unaiza, which stretch along both sides of this Wadi, are supplied with abundant water from it. Many primitive artesian wells are dug by the inhabitants in these districts. In the district of Ha'il water is supplied from wells and small springs. Underground water is at a depth of 30 to 80 ft. It is abundant and has been put to good use throughout the ages. The pastures of Ha'il are famous.

The region of al-Kharaj, al-Aflaj and Hit is mainly sandy and rocky. The face of this region bears evidence of great geological and volcanic changes throughout history. Characteristic of this region are the large caves and natural wells which abound with water.

The al-Ahsaa region, and in particular the coastal district, is among the most fertile regions of Sa'udi Arabia. Many artesian wells have been dug there, ranging mostly from a depth of 20 ft. to a depth of 300 ft. In al-Hufuf district some wells have been dug to a depth of 800 ft. There are also many springs in this region, and they supply an abundant quantity of water for irrigation. One spring, 'Ain al-Haql, gives 22,500 gallons a minute, while other springs — 'Ain al-Khudud, al-'Ain al-Harra and 'Ain Umm Sab'a — pour forth about 20,000 gallons a minute each. 'Ain

Mansoura gives 4,000 gallons a minute, 'Ain Jawhariyya 3,000 gallons a minute. There are also other springs which provide large quantities of water. The district with the most abundant supply of water in this region is Yabreen Oasis, on the tip of al-Rub' al-Khali (*The Empty Quarter*). The lands of this oasis turn into swamps during a good part of the winter, due to the slow rate at which the water evaporates.

The main products of Sa'udi Arabia

The main agricultural product of Sa'udi Arabia is palm dates. In the Province of the Hedjaz, the city of Medina and the surrounding district is famous for the exquisite types of dates it produces. The district of Baishah in the Province of 'Aseer, and the whole of the Province of the Najd, are also famous for their dates. Most famous of all the Provinces of Sa'udi Arabia for dates is the Province of al-Ahsaa. This Province also produces yellow rice. And all over Sa'udi Arabia fruits and vegetables of various kinds are produced in good quantities, enough to meet local needs.

In animal products, Sa'udi Arabia, which in olden days had complete supremacy in this respect over its neighbours, is now rather lagging behind. With the introduction of the railway, motor car and other means of modern transport into Sa'udi Arabia there ceased to be much interest in the rearing of camels and horses. No longer does Sa'udi Arabia export to the neighbouring Arab countries large numbers of camels and horses. It now imports. There is in Sa'udi Arabia also a good collection of wild animals — foxes, hyenas, gazelles and monkeys.

The value of Sa'udi Arabia's imports far exceeds that of its exports (not taking into consideration, of course, its oil exports). Its main imports in the last few years have been cereals, sugar, tea, coffee, tinned food products, textiles,

building materials, and machinery of various kinds — motor cars, tractors and other industrial products. The country's most important item among its exports is petroleum oil. Next in importance are some minerals. The country also exports leather and some kinds of agricultural products.

The Administration of Sa'udi Arabia

Administratively, Sa'udi Arabia is divided into four regions:

- (a) The Province of the Najd and its district (al-Riyadh). This is divided into three sectors:
 - (1) The Principality of Riyad, which includes Wadi al-Dawasir, al-Aflaj, al-Hareeq, al-Kharaj, al-'Aridh, al-Washm and Daseer.
 - (2) The Principality of al-Qaseem, which consists of 'Unaiza and district, Buraida, al-Rass, and al-Mudzhib and their districts.
 - (3) The northern district which has its capital in Ha'il. This includes the tribal districts of Shammar, Harb, 'Anza, al-Dzafeer and Muteer, and extends to Taima in the south.
- (b) The Province of the Hedjaz, with Mecca as its capital. The Hedjaz consists of the following Principalities: Tabook, Dhaba, al-Wajh, Amlaj, Medina, Jeddah, al-Laith, al-Qunfuda, Baljarshi and Ta'if.
- (c) The Province of 'Aseer, with its capital Abha. This includes the districts of Qahtan, Shahran, Rijal al-Hajar, Banu Shahr, Mahathil, Bariq and Baisha.
- (d) The Province of al-Ahsaa, whose capital is al-Hafuf. It consists of the Principalities of al-Hafuf, al-Qatif and Dhahran.

King Sa'ud of Sa'udi Arabia

One well-known truth about King Sa'ud of Sa'udi Arabia is that he was the main *aide* of his late father, King 'Abd al-'Azeez al-Sa'ud, the founder of modern Sa'udi Arabia. King Sa'ud helped his father in more than one respect during the early years of the foundation of this modern kingdom, and even before its foundation. He fought in the famous battles that preceded the foundation of the kingdom and in others which were later waged in order to set firm the foundations of his father's reign in the wide parts of the Arabian peninsula. Later he was one of the main architects of the kingdom, and the inspiration and driving spirit behind many reforms and development schemes which brought the Arabian peninsula from the abyss of reactionary life to the sphere of modern civilization.

Ever since the founding of modern Sa'udi Arabia, King Sa'ud, as Crown Prince, has been mainly preoccupied with internal reform on a very wide scale. The late King 'Abd al-'Azeez, perceiving this keen desire on the part of his inspired and active son, gave him wide powers in the affairs of state. He also allowed him to participate in the administration of the affairs of state which usually fell to the king, thus giving him the opportunity to train for the role of king. Meanwhile, King Sa'ud, as Crown Prince, gained great popularity with his father's subjects.

On the throne, King Sa'ud has given more than one proof of his skill in managing the affairs of his kingdom, and of his sincere devotion to the welfare and happiness of his subjects. He has initiated many modern development projects which brought untold benefit to the people of Sa'udi Arabia. The face of Sa'udi Arabia has been changing rapidly month after month. An idea of the great strides this country has made in the field of progress and development



could be gained if one compared the present lot of Sa'udi Arabia and its people with what was the case some twenty years ago. Muslim pilgrims coming to Mecca every year have been amazed at the stupendous changes which they see all over the country. In Mecca alone, for example, a modern

town-planning scheme has been carried out. The streets have been widened and improved ; electricity has been brought to almost every home in the city ; the Masjid al-Haram has been improved in structure and convenience ; and many public utilities have sprung up all over the place. In Jeddah, the main sea-port of Sa'udi Arabia, there have also been tremendous improvements. The harbour has been modernized in every way ; an airport has been built, and fresh water has been brought to the town over many miles. The same story can be told of other Sa'udi Arabian towns — Riyadh, Ta'if and Medina. In Medina, in particular, the Prophet Muhammad's Mosque has been extended, many public utilities have been either introduced or improved, the railway has been extended, roads have been built, and hospitals and military organizations have risen up. It would need too much space to recount the full story of reform in Sa'udi Arabia.

So much for King Sa'ud's part in attending to the

economic welfare of his subjects. He is, in brief, the good charitable father of his subjects who is always ready to hear their complaints and remedy their grievances, and who will always give personal aid to any individual among his subjects who may stand in need.

Outside Sa'udi Arabia, King Sa'ud has become well known in the Arab and Muslim countries as a real patriot and a champion of pan-Arabism and pan-Islamism. He has been working consistently towards achieving unity and solidarity among the Arabs and the Muslims in the various parts of the world. He has fought imperialism on behalf of his Arab and Muslim brothers, and has raised his voice high in international circles in defence of their just cause.

With King Sa'ud on the throne of Sa'udi Arabia, the inhabitants of that country, and the Arabs and Muslims in the various parts of the world, need not worry. They have in him a friend who is strong and willing enough to give aid, and a source of inspiration and fortitude.

The Amir Faisal al-Sa'ud

The Amir Faisal al-Sa'ud, the Crown Prince of Sa'udi Arabia and its Prime Minister and Foreign Minister, can best be described as the first Sa'udi Arabian statesman to succeed in penetrating into political and diplomatic circles all over the world, and in finding a listening and sympathetic ear there. He has conferred with politicians and diplomats in the various countries of Europe, in America and in Russia. With skill and confidence, he put over the Arab point of view to those who were either ignorant of it or hostile to it. And he has thereby rendered valuable service to the Arab and Muslim cause.

The first mission which the Amir Faisal undertook in a foreign country was in 1919, when he visited Europe, including Russia, and the Middle East. Since then he has been constantly on the move from one country to another representing the Kingdom of Sa'udi Arabia and striving in the cause of his people and in the cause of the Arabs and Islam. When the United Nations Organization was set up, the Amir Faisal became his country's permanent representative at it. He was often the spokesman of the Arab countries as a whole in the various councils of the United Nations at a critical time in international relations.

But skill in international diplomacy is not the only attribute of the Amir Faisal. He has displayed equal skill in the management of the domestic affairs of his country, and in helping to set firm the foundations of his father's reign, King 'Abd al-'Azeez al-Sa'ud. With his brother, the present king, and other members of his family, he fought with distinction in the many battles which eventually led to the establishment of law and order in the wide parts of the Arabian peninsula. During the early days of the kingdom he was the King's Viceroy in the Hedjaz and the head of the Council of Advisers (*Majlis al-Shura*). In these capacities he gained his father's confidence and the love of his subjects.

From his travels in the wide parts of the world the Amir Faisal has gathered knowledge and information about many things, especially modern progress. He has been bringing back to his country ideas for reform and progress, ideas which he adapted so that they conformed to the teachings of Islam and the customs and traditions of his people.

The Amir Faisal has been one of the main champions of the spread of education in Sa'udi Arabia. He has been responsible for the building of many schools and institutes of learning, and for the sending abroad of educational missions from Sa'udi Arabia. He has also taken a keen



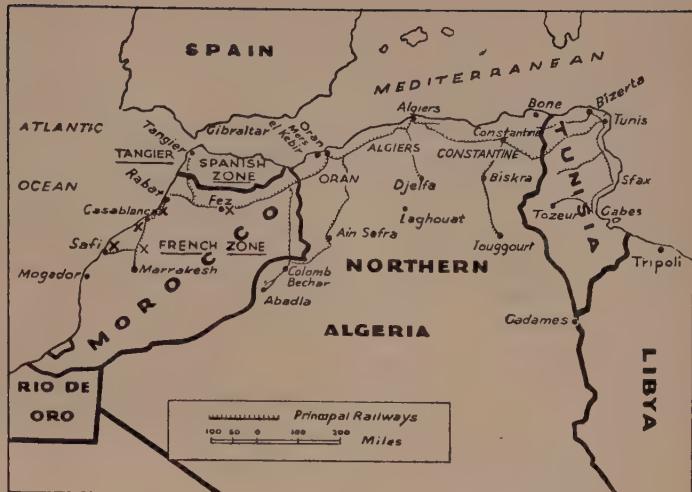
His Royal Highness Prince Faisal al-Sa'ud,
the Prime Minister of Sa'udi Arabia

interest in the improvement of public hygiene in his country, and it is to his credit that the standard of health in the country has risen so high in a comparatively short time. He has also been responsible for the introduction of many reforms in the country, particularly those affecting the comfort and convenience of Muslim pilgrims who come annually in large numbers to Sa'udi Arabia. He will not rest until his mother country, Sa'udi Arabia, reaches the apex of civilization and progress and compares well with the most advanced and progressive countries in the world.

This, then, is the Amir Faisal. A man who works assiduously for the welfare and progress of his country and all the Arab and Muslim countries. A quiet and patient man who thinks and plans a lot. His thinking and planning has already borne fruit in his country and in the Arab and Muslim worlds.

FRANCE IN ALGERIA

French Control of Muslim Religious Life in Algeria



Not only the number of mosques in Algeria has dwindled since 1830 but a good few were turned into churches at the time of conquest by France

The conquest of Algeria by the French armies did not only result in a veritable pillage of the possessions of the Algerians. Spiritual values, and in particular the Muslim religion, did not remain free from interference by the conquerors.

The commanding officer in an agreement signed on the 5th July 1830 with the ruler of Algeria, the Dey Husain, had undertaken to let the Algerians exercise their religion freely. But this agreement has remained a dead letter. For a short time after it had been signed, France attacked the most fundamental institutions of Islam. She attacked these most vigorously. Never since the Crusades had the Muslims on their own soil witnessed such a flouting of their religion. It was even more surprising that the armies of a country which had proclaimed to the world the human rights and the rights of citizenship fifty years before should behave in this manner.

The mosques in which Islam was practised, the *wakf* properties, known in North Africa by the word *Habous*, which maintained the mosques, the magistracy which applied the Islamic law, all were subjected to a control which, although it did not immediately result in their suppression, assured their gradual disappearance. Finally, the Muslim religion itself was not spared. The conversion of Muslims was undertaken, and received open encouragement.

Even the French soldiers were struck by the depth of the religious faith of the Algerians. General Changarnier relates in his *Memoirs* that, during the siege of Constantine, he had heard at dawn the call to prayer of the *mu'azzin*. Throughout Constantine, which was besieged, he heard the voices of the people chanting the verses of the Qur'an. He says that it was impossible not to feel admiration for these people. It is this aspect of the Algerian Muslims that explains why the number of mosques in Algeria was so great both in the towns and in the countryside. According to the Spanish historian Haedo, whose topography of Algiers was published in 1612, this town alone possessed 100 mosques at the end of the sixteenth century.

In 1830 there were in the confines of Algiers, according to official documents, 106 mosques, of which 92 pertained to the Malikite school of thought and 14 to the Hanefite school of thought. At the present time the number of

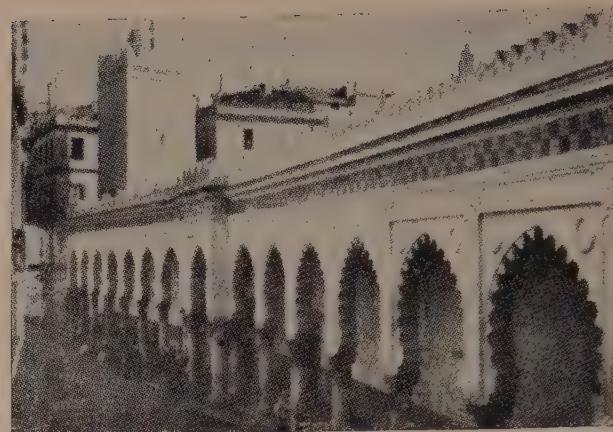
mosques reserved for the practice of the Muslim religion is only 8. (See *Journal Officiel Algérienne*: The Debates of 30th March 1949, No. 23.)

This is bad enough. But not the worst; for the Ketjawa, Beshnina and Jami'a al-Barrani Mosques were transformed into the Cathedral of Algiers, the Church of Notre Dame des-Victoires and the Church St. Croix. This transformation was started in 1832 by Savary, the Duke of Rovigo, who said to his secretary-interpreter, "There are more than twenty mosques in Algiers and the soldiers are still observing Mass in a certain street where are the headquarters of the army. This can't go on. I must have the most beautiful mosque of the town, the Jami'a Ketjawa. Arrange that for me as quickly as possible."¹

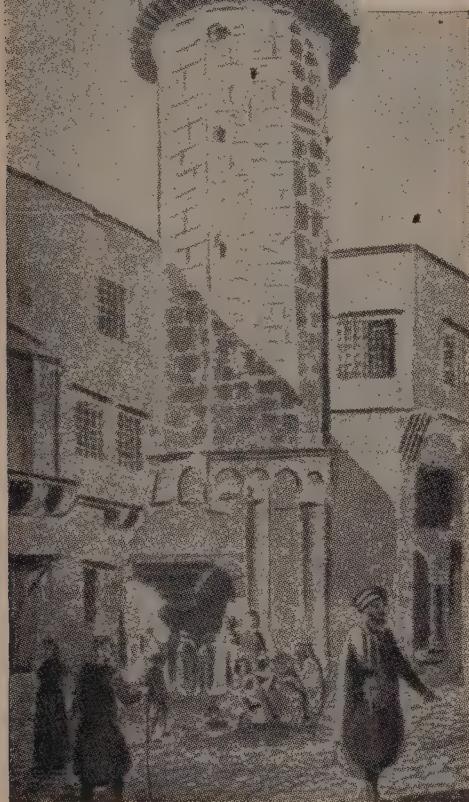
A marble plaque inside the Cathedral of Algiers still commemorates the victory of the Cross over the Crescent. The Latin inscription on it begins thus: "This temple which was consecrated to the Muslim superstition, has become . . .".

At Constantine, with its 30,000 inhabitants, there were at the time of the Governorship of the Province by Salah Bey, from 1771 to 1781, 75 mosques and 13 *zawias* inside the walls and 5 mosques and 2 schools outside the city walls. The official figure today shows that there are only 13 mosques (vide *Journal Officiel Algérienne*). The mosque of the Bey, or the Jami'a al-Ghazal, has become the Cathedral of Constantine. The former *zawia* of Belamine is now the Protestant church at Serigny Street. At Biskra, where there were formerly 45 mosques, only two now remain. At Algiers, as elsewhere, many mosques have been demolished by French engineers, such as the beautiful al-Sayyidah Mosque, where the "Kings of Algiers" were accustomed to attend prayers on Fridays. A similar fate befell the other towns of Algeria. During the conquest many religious buildings were occupied by the various branches of the army and were transformed into depots, powder magazines, one such being the Beshinine Mosque, which once it was evacuated by the French Army was handed over to the Church. At Oran the beautiful Sidi al-Hawari Mosque is still occupied by the Army Service Corps. This relic of former times reminds the Algerians that they are still occupied by the enemy. The staff of the mosques was chiefly composed of teachers of theology, Muslim law and tradition, the readers of the Qur'an, known as *Huzzab*, maintenance

¹ *La Nouvelle Eglise d'Afrique*, by Monseigneur Pons, p. 7.



Left — A view of the *Jami'a al-Kabir* (The Great Mosque), Algiers, which was built before the tenth century. Its minaret was created in 1324 C.E.



Left — A reproduction of the *Hajj Husain Pasha Mosque*, situate at Bab Azoun Street, Algiers. This mosque was destroyed by the French troops in 1830 C.E.



Left — The Cross is mounted on the former mosque of Bab al-Jadid

staff, and, in the larger mosques, the *Muftis*, or Doctors of the Science of Religion, whose role it was to answer questions submitted to them by the believers.

Amongst Muslims clergy do not exist. Thus the personnel of the mosques was never very large. For example, the figures for the Great Mosque of Algiers show that there were a *Mufti*, two Imams, nineteen teachers, nineteen *mu'azzins*, eight *Huzzabs* and thirteen stewards.

The expenses of the construction and maintenance of the mosques and of their staffs were assured by the *wakf* or *Habous*.

The *Habous* or *Wakf* properties are controlled by the French

These form an integral part of Muslim civil law. Their function is to protect inalienable goods and property which were exempted from the laws of the civil code and were used by a religious charity or a public institution, either immediately or after the death of the benefactor.

There are two kinds of *Habous* — public *Habous*, that is to say, *Habous* which is given unconditionally to a charity or to some pious association, while the second category of *Habous* is devoted provisionally to various intermediary beneficiaries (this is known as "family *Habous*"). The public *Habous* is more important than the family *Habous*. It may well be compared to the French Church charities before 1789, but its administration differed from the French administration in certain important aspects.

In Islam there are no churches. Islam allows no intermediary between the faithful and God. Thus under Islam there was no possibility of a hierarchy such as the clergy in the pre-Revolution days of France becoming a power which might become a danger to the State. Also, the *Habous* property belongs to no one. It belongs to small autonomous institutions and is taxed like all other property.

The running of these institutions and the spiritual as well as the temporal well-being of the faithful is subject to

the permanent control of the Cadi. In the case of mal-administration, the intervention of the commission of control or the dismissal of the administrator who has proved negligent of this trust or unfaithful will quickly provide a remedy and end the cause of the complaint.

For these reasons, the patrimony of the *Habous* has always received the greatest solicitude from the Muslims. The development of *Habous* constituted neither a menace for the State nor to private individuals. Far from having any adverse effect, the *Habous* played an important part in the religious, social and economic life of the Muslim countries.

In Egypt in 1927 one-eighth of the cultivatable land (611,200 feddans) formed part of the *Habous*, along with 18,500 buildings in the towns (*Revue des Etudes Islamiques*, 1929), while its yearly revenue was more than £E.2,000,000.

Before the arrival of the French in Tunisia, the *Habous* owned one-third of the country (*Une loi agraire en Tunisie* by H. de Montely, p. 15). In Morocco, according to figures obtained from the 1929 census, the Ministry of the *Habous* administered 50,000 houses and owned property to the value of one milliard francs (over £8,000,000). These figures do not include the possessions of the *Zawias* and the family *Habous*.

The administration of the public *Habous* before the French occupation

In Algeria, as has already been stated, the patrimony of the *Habous* was very great, and according to Zeys in his

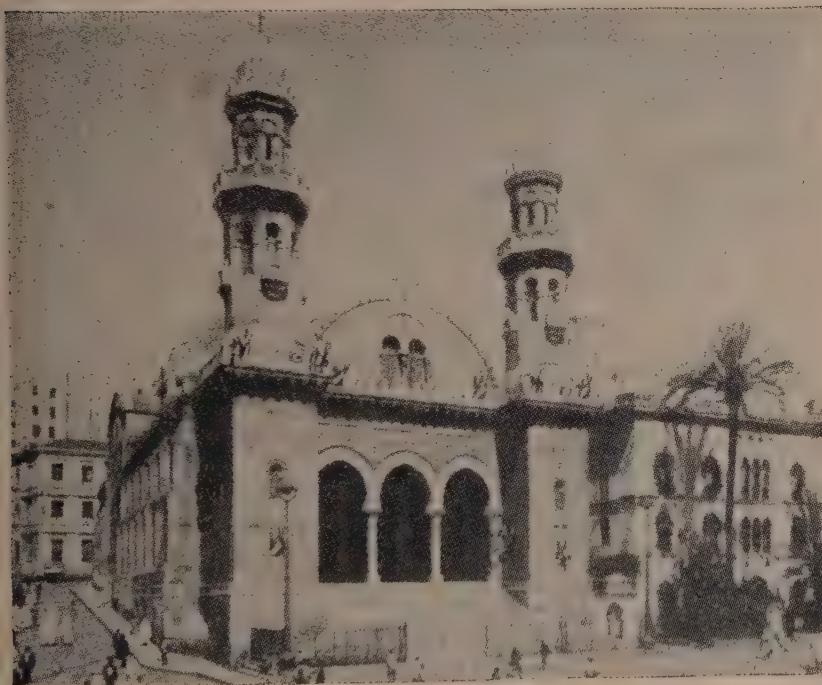
shops, as well as payment in olive oil as a rent from some of the gardens. At Constantine, Salah Bey ordered that a registry should be kept of all the religious establishments and public institutions: the mosques, *zawias*, schools, fountains, the *Habous*, shops, weaving shops, bakeries, baths, hotels, lands, and land under cultivation (cf. Ferraud, *Les Anciens Establissements religieux musulmans de Constantine*).

The *Habous* property was administered by *wakils*, who were under the supervision of a *shaikh* or *nazir*, who collected the rents agreed upon by the *wakils* and administered the revenues of the *Habous*, which were exclusively devoted to the maintenance expenses of the mosques and the cost of paying the *wakils* and *nazirs* who received their salaries in kind with a small monetary payment.

The *Habous* of the Great Mosque of Tlemcen and the *Habous* money which was sent to Mecca and Medina were controlled by the *Shaikh al-Bilad*, a personage who was treated with the greatest respect and veneration by the rulers of Algeria, the *Deys*. Every two years an envoy of the Grand Sharif of Mecca came to collect the funds from the *Habous* which was formed for this purpose.

The uses of the income from the *Habous* of Algeria

At Algiers, the public *Habous* was of such importance that its funds provided for the greater part of the public expenditure on public assistance, education, and the maintenance of roads and fountains.



The most beautiful mosque of Algiers, known as the Jami'a Kejawa (the Kejawa Mosque). Built in the seventeenth century, it is now a church — the Cathedral of Algiers!

Traité de Droit musulman algérien, p. 18, it comprised half of the whole country. The *Habous* property was not as great in the Provinces of Constantine and Oran as in the Province of Algiers.

Generally speaking, the mosques of Tlemcen, an historic city in Western Africa and the birthplace of al-Hajj Messali Hajj, the great nationalist leader, and particularly the Great Mosque of Sidi Boumedine, were endowed with many *Habous* in the form of land, gardens, houses, vineyards and

All these organizations, and even the roads, aqueducts and wells were linked up with religious charities. But the principal religious charities were devoted to the maintenance of the Holy Cities of Mecca and Medina, the mosques, the marabouts, the Shorafa, the janissaries and the roads and wells. They were usually administered by the *wakils* appointed by the *Dey*. A register was also kept similar to the register kept at Constantine, in which all the possessions and property of the mosques were recorded from 1101 to

1125 A.H. (1687-1714 C.E.). It was called a *wakfiyya*, and was kept in the Grand Mosque under the watchful eye of the Mufti. It had the status of an official legal document.

The most important *Habous* were devoted to the Holy Cities of Mecca and Medina. They accounted for three-quarters of the wealth of the *Habous* of the whole of Algeria and accounted for 1,400 houses or buildings in the town of Algiers and elsewhere.

The funds were primarily destined to maintain the mosques and to succour the poor in the Holy Cities. Later a great deal of this money was used to help the poor of the town of Algiers. The actual amount of money sent each year to the Hedjaz varied according to the receipts of the *Habous*.

During the years preceding the French conquest this sum amounted to 14,000-15,000 francs per annum (£600-£660).

The marabouts or buildings enclosing the tomb of a saint were numerous. In Algiers there were nineteen, all of which establishments owned property. The most important was the sanctuary of Sidi 'Abd al-Rahman al-Talibi, outside Algiers. In 1834 this institution owned sixty-nine properties. The revenue from these was considerable. It distributed alms and gave shelter to the poor who came daily to its doors. It also helped foreigners. The Algerian charities did not only come from Algeria; for in the year 1320 C.E. one of the descendants of Saint Sidi Boumedine of Tlemcen formed a *Habous* composed of all his possessions in Palestine in aid of the Algerians who lived in Jerusalem or were on a visit there.

These and other North African foundations form the "Wakf Abou Mediane", which is still an organization of great importance.

The French bring the *Habous* under their own control by a number of decrees

In spite of the promise given by General de Bourmont, the French authorities were no sooner settled on Algerian soil than they interfered with this important institution in order to change it completely. The Algerians, in losing their freedom, lost also the inexhaustible source of revenue which paid for their mosques and succoured their poor.

The French intervention had a double objective: to hand over quickly private *Habous* property to the newly-arrived European immigrant, and to deprive the public *Habous* of its principal sources of income in order to render it subservient to its new masters. For this reason the public *Habous* was blatantly expropriated by the French State by a number of laws, and its chief characteristic, that is, its permanent nature, was terminated.

Of what use could such an institution become once it had lost its inalienable nature and its pious objective? It was thus for ever condemned to oblivion or at least bound to play a far less significant role than it had played in the past and still continues to play with happy results in other Muslim countries.

This dangerous attack on Islam was started by two decrees, dated 8th September 1830 and 7th December 1830, issued by General Clauzel. The first of these was brought into force only a few months after the famous Convention signed by General de Bourmont. The first article of the decree of the 7th September 1830 reads thus: "All the houses, shops and stalls, gardens, lands, establishments which produce revenue in any form for Mecca and Medina were to be

placed under the French administration (*L'administration des Domaines*), which would in future be responsible for collecting the revenues therefrom and give account to those who have a legal right to them and the letting of property".

By this decree the holders and lessees of these properties — the *cadis*, *muftis* and *'Ulama* — were given three days to make a declaration to the *Directeur des Domaines*. Very severe penalties were prescribed for any defaulters.

The decrees of General Clauzel were condemned by the Muslim population, and even by the French. The *'Ulama* protested vehemently but in vain. The rest of the Muslim population ceaselessly protested against such a drastic measure. After the departure of General Clauzel it was expected that these decrees would be repealed. But nothing was done till 1843, when upon the intervention of the *Direction des Finances* of Algiers, a reversion was made to the policy laid down in 1830. This policy was sanctioned by three decrees: the Ministerial decree of 23rd March 1843 which laid down the broad principles; the Governor's decree of 3rd October 1848 which centralized the *Habous* administration; and, finally, the law of 16th June 1851 which legally sanctioned these measures (from the French standpoint).

In 1851 the religion of Islam in Algeria became completely state-controlled

The law of 16th June 1851 governing the ownership of property in Algeria was the final result of a long process of undermining the *Habous* in Algeria. From then onwards the public *Habous* property formed a part of the State domain by virtue of a law. Religion became State-controlled and the pensions, alms, etc., which had formerly been paid from the revenues of the *Habous* properties were now paid by the State. This was just what General Clauzel had wished to do in 1830.

The first victims of these measures were obviously the poor, whose numbers rapidly increased. As a result the crisis which ensued finally alarmed the French authorities, and in a dispatch of 9th June 1855 the Minister of War expressed his uneasiness in these terms: "On all sides reports mention the increasingly distressing state into which the people of Algiers have fallen".

On 11th August 1855 the Government of Algeria set up a commission whose purpose was to find out what reforms were necessary to change the method of distributing subsidies, charity and alms to the poor of the town of Algiers. On 5th December 1857, on the advice of Marshal Vaillant, the Minister of War, Napoleon III signed a decree instituting a Muslim Welfare Bureau.

The Ministerial report for 1857 shows that 113,510 francs were distributed in the form of aids and alms to the poor people of Algiers, a much smaller sum than had been previously collected by the *Habous* for Mecca and Medina.

Eventually, by a decree of 10th December 1858, the Algerian *departements* were obliged to spend money on public assistance. To counterbalance this, every source of income emanating from *Habous* property, which logically should have been distributed by the Muslim Welfare Bureau, was handed over direct to the *departements* (the French considered Algeria to be three *departements* of Metropolitan France; the Algerian nationalists, of course, refused to accept this geographical and political absurdity).

In 1875 the Algerians began to protest against the expropriation of the *Habous*, but nothing has been done till now despite the Statute of 1947

In 1875 the revenues from the important legacy of the Algerian philanthropist, al-Kina'i, were placed at the disposal of the Muslim Welfare Bureau, but at the same time the French administration deducted an equal sum from the subsidy given to this body. In 1858, thanks to the efforts of General Gastu, the *Habous* properties in the Department of Constantine were still managed by *Wakils*, who were appointed by the Commanding Officer in that Province. But shortly afterwards the *Direction des Finances* of Algiers succeeded in forcing the application of the law of 16th June 1851 to these *Habous* properties. A law of 23rd December 1875 finally legalized the annexation of the *Habous* properties. It would be easy to imagine that in the face of all these arbitrary measures taken by the French Government, and particularly taking into consideration the lapse of time since the law of 16th June 1851, the Muslims would have resigned themselves to accepting things as they stood. This was far from being the case. The Algerian Muslims, through their elected members (this applies to members of financial delegations and deputies, senators and members of the Algerian Assembly, etc.), and above all, through the Association of Algerian 'Ulama, have never ceased to demand that the French Government should respect the undertaking given by de Bourmont in 1830.

They have demanded that their former mosques should once more be used for the practising of the Muslim religion and that what remains of the *Habous* properties should be restored to the Muslims. For such measures would be an act of justice and not sacrifice on the part of France. The law of 9th December 1905, which became applicable to Algeria through a decree dated 27th September 1907 gave the first rays of hope to the Algerians that at last measures of justice would be applied. They were disappointed, for this law was never applied to the Muslim religion. In recent times the law of the 27th September 1947, known as the Statute of Algeria, stipulates in Article 56:

"The independence of the Muslim religion in regard to the State is assured in the same way as is that of the other religions within the framework of the law of 9th December 1905 and the decree of 27th September 1907.

"The application of this principle, notably in so far as it concerns the administration of the *Habous* properties, will be governed by the decisions of the Algerian Assembly."

Here we are in 1955 and this law has still not been applied to the Muslim religion!

Finally, in 1932 the Government of His Majesty King Ibn Sa'ud asked the French Government through diplomatic channels that France should respect the undertaking given and restore to Mecca and Medina the incomes derived from properties which had been bequeathed by their owners to these Holy Cities.

The matter has not been settled as yet. No solution has yet been found. It might be mentioned in passing that in 1933 there was founded in the Hejaz an "Association in defence of the right to receive incomes from the *Wakfs* which had been set up in Muslim countries".

Justice under the Algerian State before the French conquest

In Islam justice is dispensed by the cadi. The great legal authority of the Western Muslim world, Ibn 'Asem, defined a cadi as a representative of the Caliph and of the

Prophet Muhammad. The duties of the cadi are thus vested with exceptional prerogatives. The cadi pre-eminently exercises the same functions as the praetor did in Roman society. He is undoubtedly a judge, but he is more than a judge: a living incarnation of justice, honesty and law. The cadi is the sole arbiter, his competence is unlimited in matters pertaining to the civil and penal codes. He is the sole arbiter not only because he sits and passes judgment unaided — as do judges today in Anglo-Saxon countries — but also because there exists no jurisdiction on the same level to share his responsibilities and there is no superior body to check and control his activities such as a Court of Appeal capable of quashing his judgment. The only course that might be taken was a direct personal appeal to the ruler of the State. As has been said, in the Algerian State, a Muslim country, justice was administered by the cadi; nevertheless, in tribal territory the sheikhs were empowered to settle small disputes.

The Muslims showed great tolerance and allowed the consuls of various foreign countries to administer justice to their compatriots. The Jews were judged by their rabbis in special courts. But in all cases arising from disputes between foreigners or Jews and Muslims, the cadis alone were competent to act as judges.

The cadis were very carefully selected. A successful candidate had to possess immense knowledge, great rectitude of character and must have led a model life, so that his behaviour could not be the subject of any reproach; for these qualities were the standard by which he was chosen.

This method of recruitment is comparable to that in force in Great Britain today; Cordova long remained famed for its cadis (*The History of the Cadis of Cordova*, by al-Korshani, translated into Spanish, Madrid, 1914).

At public meetings, the cadi was assisted by two 'Adils. The 'Adils acted as witnesses who not only acted in this capacity as assistants to the magistrate at public hearings but also acted as witnesses in agreements and in various transactions. They performed at the same time the functions of witnesses, clerks of the court, registrars, and issued official documents and acted as lawyers. The same exacting qualifications and the same integrity, moral rectitude and profound knowledge were essential in their recruitment (Ibn Khaldoun, *Les Prologomenes*).

Justice in Algeria after the French conquest

In 1830 the French found a legal system already established in Algeria which was extremely simple; it was firmly established and readily responded to the needs of the people. France could not abolish Muslim justice with a stroke of the pen; for this would immediately encroach on the Muslim religion, which General de Bourmont, the leader of the expeditionary corps, had promised to respect. In spite of this the Commander-in-Chief, who administered justice, tried to suppress the Muslim system of justice. In fact, a tribunal was set up by a decree of 9th September 1930 which was responsible for all legal transactions between contending parties. This tribunal was composed of French officers who sat with Muslim judges whenever Muslims appeared before the court.

But forty-five days later the cadis were reinstated by a decree dated 22nd October 1830. This was, however, modified by an article of the decree which stipulated that when a Jew was concerned in litigation an appeal could be lodged against the cadi's decision.

But the application of justice is an act of sovereignty.

and France having suppressed Algerian sovereignty only tolerated the administration of Muslim justice while harbouring the intention of suppressing it one day. Thus the cadiat was allowed to continue to function, but various enactments (ordinances, laws, decrees and edicts) later had the effect of taking away from the cadi all real power, while the recruiting process, which had previously been so severe, was now based on the mere consideration of the loyalty of the candidate towards the occupying power. By this process the cadis, who were the one remaining vestige of the former power of the Algerian State, became, according to a famous saying of that time, "ignorant, venal and of doubtful morality"; for the decay of the Algerian State had been carefully prepared by the French, who desired its decline.

The curbing of the legal powers of the cadi by the French

The ordinance of 10th August 1834 had the effect of integrating the cadis within the ranks of the French juridical system. They became civil servants; for the French State had taken possession of the *Habous* which disposed at that time of considerable sources of revenue from which the cadis and *muftis* were paid and the mosques were financed.

This ordinance stipulated that:

- (1) Appeals against the judgments of cadis were to be heard by the Court of Appeal in Algiers; in other words, by a French Christian tribunal even when the litigants were all Muslims; and
- (2) The litigants could opt to be heard by a French tribunal even in cases which came within the competence of the cadi.

These two decisions were of the greatest importance. They had the effect of minimizing the importance of Muslim justice.

The ordinances of 28th February and 27th April 1841 limited the competence of the cadis to judging Muslims and exempted the Algerian Jews from coming under the jurisdiction of Muslim law. The ordinance of 26th September 1842 dealing with the organization of justice in Algeria obliges the cadi to administer justice in the name of the King of France. The ordinance of 28th February 1841 and 26th September 1862 deprive the cadis of the function of passing sentence (*attributions répressives*). According to the text the cadi can only pass a sentence in jurisdiction concerned with the penal code for crimes which are only punishable under Muslim law and not under French law. Every crime which is an infringement of French law, a misdemeanour or contravention, has to be judged under French law.

From this time onwards, the cadi could only pass sentences for very trifling offences, and what is more, the judgments of the cadi in all matters had to be approved in writing each month by the Public Prosecutor.

It should be added that Article 51 of the ordinance of 28th February 1841 states that every such judgment or condemnation can only be applied after the formal authorization of the Governor, who has the right to suspend execution of the sentence. In Article 39 it is laid down that every judgment short of the death penalty has to be countersigned by the Public Prosecutor or his deputy. Article 53 gives the right of appeal in criminal cases.

The Algerian Jews were given French citizenship by a law known as *Loi Cremieux* (Cremieux was a French Jewish Minister). Tunisian and Moroccan Jews can opt for French citizenship but in the main they have preferred to remain Moroccan or Tunisian citizens, while some have migrated to Palestine.

Finally, all competence in dealing with matters pertaining to the Penal Code was withdrawn from the cadis by the ordinance of 26th September 1842.

A decree of 20th August 1848 brought about a kind of scission between French justice, which then came under the Ministry of Justice, and Muslim justice, which remained under the direction of the Ministry of War.

This independence of Muslim justice increased under the Second Empire, when there was an idea of setting up an Arab kingdom, which was an enlightened idea for those times.

The complete independence of Muslim justice : The decree of 1854

By the decree of 1st October 1854 the Muslims were given an exclusively Muslim legal system. The new régime rendered Muslim justice absolutely independent of French justice in civil matters. It created a pyramid at the base of which was the cadi and above him the *Majlis*, and above the *Majlis* a Council of Jurisprudence. The *Majlis* were formed of a group of lawyers who had always worked with the cadi in a purely advisory capacity. By the decree of 1854 its status was raised to that of a Supreme Court. There were in Algeria twenty-one *Majlis* which were really Courts of Appeal and against whose judgment there was no appeal.

The Superior Council of Jurisprudence was composed of cadis and *Muftis*. Even better, the direction and control of Arab justice was taken away from the control of the Public Prosecutor and put in the hands of the Prefects in territories not under military occupation, and in the hands of generals in military territory.

This decree, although it does not go very far, was influenced by the principle "of the right of peoples to self-government". It bears the personal seal of Napoleon III.

The French reaction against the independent Muslim legal administration

The decree of 1st October 1854 produced vigorous criticism from the colonials. The organization of Muslim law which it brought into being was a mortal blow to the colonial régime to which Algeria was subjected. A reaction against it soon set in.

A decree of the 31st December 1859 calmed the fears of the colonials. It re-established the subordination of Muslim law to the French legal system and once more introduced the supervision of the Procurator-General. It took away from the *Majlis* their rights to act as a Court of Appeal and handed over these powers to the French tribunals (the Imperial Court or the Civil Court). It defined and increased the rights of the litigants to choose the alternative form of jurisdiction. And this right to choose was firmly established.

It should, however, be mentioned that by the decree of 1886, which was passed by the action of the Emperor himself, an attempt was made to reintroduce the principles of the 1854 decree. But it cannot be said that it restored to the Muslim legal system its independence and importance, which had been completely suppressed.

This decree was inspired by some practical ideas which were the fruits of past experience. A report to the Emperor of France, which was part of the preparatory work of this decree, showed very clearly that the Muslim was interested in a form of law which he could understand and of which the procedure was at the same time simple to understand and inexpensive, that the magistrate should be substituted by the

cadi, and pass judgment in accordance with Muslim law and procedure. The execution of the judgment was also to be administered by the cadi.

The formalities of the Court of Appeal were simplified. The litigants did not have to be represented by a lawyer or advocate. The *Majlis* were revived. Each civil tribunal from now on possessed a Muslim court, which was composed of Muslim assessors with powers to give judgment. The Upper Council was reorganized by the law of 1866. It sat at Algiers and was composed of five jurists (*Juristes-consultes*) and a clerk. This resulted in "raising of protests from French magistrates who had to accept the advice of their sovereigns". It was finally suppressed by a decree of 11th November 1875.

The decree of 1866 : Revolution in legislation and jurisdiction

The Third Republic, which handed over Algeria without reserve to the colonials, brought about drastic modifications in the domain of Muslim legislation, as in all other spheres of Algerian life. In 1875 the cadi's competence in matters dealing with property was reduced to questions of succession, rights of inheritance and interpretation of wills.

The law of 10th September 1886 was inspired by the idea of assimilation to act as a counterpoise to the ideas of Napoleon III. It produced a double revolution in its application to Muslim law.

French law was substituted for Muslim law in cases of common law and its application to Muslims. The jurisdiction of the magistrate replaced that of the cadi in common law cases in which Muslims were concerned.

Thus while the Muslim became a French subject, and the Arab language a foreign language, Muslim law was only used in exceptional circumstances and the cadi's jurisdiction became equally exceptional. All these changes were inspired by the same idea. The results of the turning upside down of the legal system were no less remarkable.

Muslim law and Muslim jurisdiction were no longer applicable to common law. Their competence had to be established by special written codes. Also, the interpretation of these texts was applied in order to restrict the jurisdiction of the cadi in favour of the magistrate.

From then on the magistrate had jurisdiction over Muslims :

- (1) In cases in which there is an absence of precise definition in terms of Muslim law, French law had to be applied ;
- (2) In cases in which the Muslim law is applicable, save in those cases in which there is a reference to the competence of the cadi ; and,
- (3) Even in cases in which there is a textual reference directly mentioning the cadi, provided that there is a question of optional legislation or jurisdiction.

This decree was only applicable to the part of Algeria known as the Tell. The cadis thus lost their plenary powers of jurisdiction in the Sahara.

Thus from 1877 onwards, as was stated in an anonymous treatise written no doubt in the bureaux of the Government of Algeria, under the title *The Administration of France in Algeria*, a query was raised as to whether the jurisdiction of the magistrate should not be substituted for that of the cadi in all the subjugated territory. At the same time, it called for the suppression of the Muslim assessors.

The repercussions of such a revolution had a profound effect in Muslim circles and in the whole Muslim world. This

disguised form of suppression of Muslim justice aroused even the indignation of a few French eminent jurists such as Robe, who considered that it was "inopportune" and contrary to the French policy and to the needs and real good of the native population.

The fundamental text of the decree of 1889

The decree of 1866 was abrogated by the decree of 17th April 1889, which followed on the general lines of the previous decree and which remains today with the addition of the recent ordinance of 23rd November 1944, the charter responsible for the organization of Muslim justice in the north of Algeria with the exception of the Kabyle country.

There were two amendments. The first, which is not very important, attributes to the cadi personal authority in the last instance in goods up to 200 francs (£8 at that time) in value, but only to do with itinerant traders in the markets, and not in the *Mahkama*. Secondly, a chamber for the revision of Muslim law, attached to the Court of Appeal and the Procurator-General, was given the power of annulling the judgment, but this right was suppressed by the ordinance of 1944. By this power the Procurator-General alone could annul judgments in the last instance which "were contrary to the principles of the laws and customs of the Muslim natives in matters concerning their inheritance, personal status and their belongings as regulated by Muslim justice of 1854 and that of 1892" it is seen that the three degrees of jurisdiction were entirely administered by Muslims, whereas following on the laws of the Third Republic of 1886, 1889 and 1892, they were placed entirely in the hands of the French magistrates. The cadi merely shared in exceptional cases the application of the lowest form of jurisdiction with the magistrate.

The ordinances of 1944

The Government of the French Republic has bestowed on Algerians the texts which are not very different from those of the preceding legislation: the ordinances of 24th November 1944. The new legislation tolerated the existence of Muslim jurisdiction as it was reorganized after the conquest, but this was never clear after the promulgation of the ordinance of 7th March 1944, which stipulates in Article 2: "The law applies without distinction to French Muslims and French non-Muslims. All cases in which this did not apply to French Muslims are suspended".

The ordinance of 23rd November 1944, which is supposed to clarify the second article of the ordinance of 7th March 1944, has given to this article a new interpretation which shows clearly the intention of the legislation to maintain the *status quo*. "Unless agreed to by both parties, litigation between French Muslims will continue to be subject to the present jurisdiction, in accordance with the existing laws".

The ordinance of 23rd November 1944 constitutes the first attempt to set up a code of legislation since the ordinance of 26th September 1842, which applied to the whole of the Algerian territory.

The form of government in specified areas of Algeria

(a) The districts of Tizi-Ouzou and Bougie

The Muslims in the district of Tizi-Ouzou (in the Kabyle mountains) are subject to the rule of their *kanouns* or local customs. In this region the cadis are only responsible for the administration of Muslim law and not of the local customs.



The leader of the Algerian Muslims,
Messali Hajj.

He is detained in France and not allowed to enter his own country by French colonial authorities. Practically the whole of the life of this redoubtable hero of Algerian Muslims has been passed in jail or exile. He is now 55 years of age

All the cadis were suppressed by a decree dated 28th August 1874. Their functions were divided and attributed partly to French jurisdiction and partly to the *Jama'ahs*.

At present the *Jama'ahs* have lost their judiciary powers. The only judge in the Lower Court is the magistrate, who has to know all about the litigation taking place between Muslims, even when it concerns their personal status and rights of inheritance.

The decree of 29th August 1874 created a post of *notaire cadi* (cadi lawyer), whose function was to be limited to that of an official and not of a magistrate. In the district of Bougie justices administered in a similar manner, but here the magistrate administers Muslim law according to the Malikite school of law.

(b) The southern territories

These territories are administered according to a decree of 8th January 1870. The chief feature of this régime is that the cadis remain in office as judges in common law and have full powers in all civil matters. What is more, the law remaining in force is the Muslim law, which is applied to common law in the southern territories.

When a European is concerned in litigation, the cadi is replaced by a magistrate or an official. Appeal against the decision of the cadi is first considered by a Muslim *Majlis* and then comes up before the Court of Appeal which still sits in the north of Algeria. The ordinance of 1944 suppressed the *Majlis*.

(c) The M'zab

The Ibanite cadis of the M'zab, like all other cadis in the southern territory, are responsible for all the jurisdiction and are judges in common law. But when a person who is not an Ibanite is concerned in litigation, his trial is referred to a magistrate or military judge.

Outside the M'zab the decree of 1899 is aimed at applying for the Mozabites the same régime which was applied by the decree of 1874 to the Muslims of the Kabyle territory. But in the face of the extreme displeasure of the Mozabites the decree of 29th December 1890 created *Mahkamas* and set up Ibanite cadis outside the territory of the M'zab. There are at present three Ibanite *Mahkamas*, at Algiers, Constantine and Mascara.

The French conquered Algeria to deliver it to the spiritual custody of the Catholic Church

Attempts at conversion

It is certain that the idea of converting the Muslims and of "delivering Africa into the spiritual custody of the Catholic Church" was one of the motive forces which moved the French Government into undertaking the conquest of Algeria. For the Minister of War of that period wrote as follows to his king, Charles X: "There are perhaps some particular reasons which cause Divine Providence to call on the son of Saint Louis to avenge humanity and religion from the insults to which He has Himself been subject. Perhaps, with time, we shall have the fortune, in civilizing the natives, to convert them to Christianity."

This allusion to the Crusades is clear. In the statement he made to the French Parliament on 31st January 1830, Charles X, in his turn, also said: "The striking manner by which I shall obtain reparation, while it will give satisfaction to the honour of France, will result with the aid of the Almighty in benefiting Christianity."

The general who signed the well-known agreement with the Dey, de Bourmont, thus addressed his military chaplains during a religious ceremony: "You come with us to reopen the door of Christianity in Africa. Let us hope that it will soon cause all extinct civilization to revive."

This policy of conversion and hostility towards the Algerians, which they did not even bother to hide, has always been a characteristic of the French Governments, whether monarchical or Republican. Even recently, during the Third Republic, Monseigneur Leynaud, the Archbishop of Algiers, publicly stated during the Eucharistic Congress held at Algiers that this town presented prior to 1830 a challenge to Christianity.

The orphanage of Ben Aknoune was started, and later a second orphanage at Boufarrik, which in 1850 housed 250 orphans. But Father Brumauld gave up this scheme owing to the meagre results it achieved. Later on the first two Bishops of Algiers, Dupuch (1838-45) and Pavy (1845-66), were hardly more successful. Their stewardships were remarkable for the number of churches which were built all over the country.

The year 1867 brought disaster to Algeria. Famine and typhus wrought frightful havoc among the Muslim population. The towns were full of starving men, women and children, reduced to mere skeletons, and searching in vain for food. Many fell down by the wayside, struck down by the plague or exhausted by hunger. Official statistics gave the number of Algerian dead as 500,000 during this disastrous year. Cardinal Lavigerie landed at Algiers in the midst of this catastrophe. He realized immediately that this calamity could be exploited in order to turn away the Muslims from their religion. He did not hide his intentions; for he thus defined his programme: "Our providential fate as designed by God is to make the Algerian land into the birthplace of a great nation, charitable and Christian, another France; in other words, to spread the true light of a civilization of which the Gospel is the law: to carry the word to the midst of the vast continents beyond the deserts, which are still living in a state of barbarity, and finally we must link up North Africa and Central Africa with the Christian nations."

To begin with, he collected all the Muslim orphans who were living in a state of misery. He sent more than 1,800 to institutions at Saint-Eugene, Maison-Carrée and Aknoune. Many of them succumbed to illness, while those who survived were claimed by their relations. The Archbishop (later

Cardinal) refused to hand them over, in spite of the intervention on their behalf of Marshal MacMahon, who was at that time Governor-General of Algeria.

Encouraged by the Emperor Napoleon III, he wished to convert the whole Muslim population, beginning with the inhabitants of the Kabyle country (due east of Algiers). For this purpose he inaugurated in 1869 the *Société des Pères Blancs* (Society of the White Fathers). This society received a vast fortune as a gift in the form of real estate which it possesses to this day.

In 1876 the building of "Notre Dame-d'Afrique", a basilica (cathedral), was an important event in the Catholic world, for this church was given equal status with the most highly venerated churches of papal Rome: it became and still remains a place to hold prayers for "the conversion of Muslims". Lavigerie held many meetings all over Europe with the purpose of aligning Christianity against Islam, which he accused of being "a religion based on slavery and inimical to civilization".

The results of this campaign were soon visible — a large number of Frenchmen and Belgians joined *l'Ordre des Pères Blancs*. Large sums of money were collected. The Pope Leon XIII sent a subscription of 300,000 (£12,000 at the then existing rate of exchange) in order to help in this work "against slavery". The funds thus raised were used to build numerous churches: sixty-nine between 1867 and 1888. Many Catholic institutions were also set up.

When Lavigerie died in 1892, Paul Cambon, the Governor-General of Algeria, persuaded the Republican régime to give him a national funeral.

A legacy of mistrust fostered by foreign rule of 50 years

All the information contained in this short study is drawn from French sources. Thus the conclusions reached cannot be branded as being biased.

France has pursued in Algeria a policy which is in direct contravention of the agreement signed by her first emissary in Algeria; equally it belies her Republican principles, on which she prides herself.

In 1789 France proclaimed to the world the rights of man. It was her pretension that it was her sacred duty to spread them amongst mankind. But in 1830, shortly after occupying Algeria, she proceeded to trample under foot the liberties of the Algerians. The democratic Republic of France has set up a French colony to which she has given full legal status while at the same time she has deprived the Algerian masses of even the most elementary rights. The lay Republic openly calls on the Church to convert the Muslims, and it has re-animated the spirit which was formerly the motive force of the Crusades.

The evolution of ideas, and France's active participation in the work of the United Nations, to the Charter of which she is a signatory, have resulted in no palpable change in her policy.

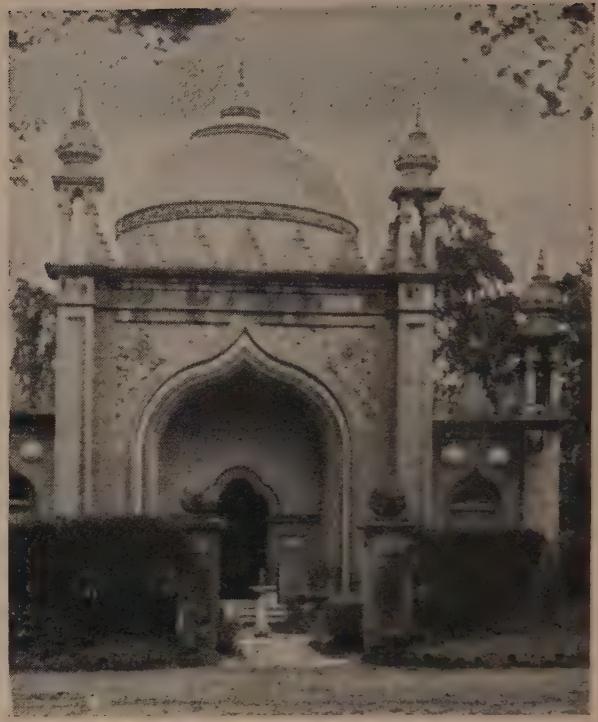
The *Habous* possessions are still administered by the French Government, the mosques are still expropriated by Catholics or Protestants. In the practice of Islam, the Algerians are still subject to administrative control and Muslim justice is still regulated by decrees dating from the beginning of the conquest of Algeria. None of the laws which the French Parliament has been compelled to pass as a result of the pressure of public opinion have been put into effect in Algeria!

ISLAM IN ENGLAND

'Id al-Adha (1374 A.H.) celebrated at the Shah Jehan Mosque, Woking on 30th July, 1955

The Fourth Congress of Muslims in the British Isles

The Shah Jehan Mosque, Woking, England, built in 1889 C.E.



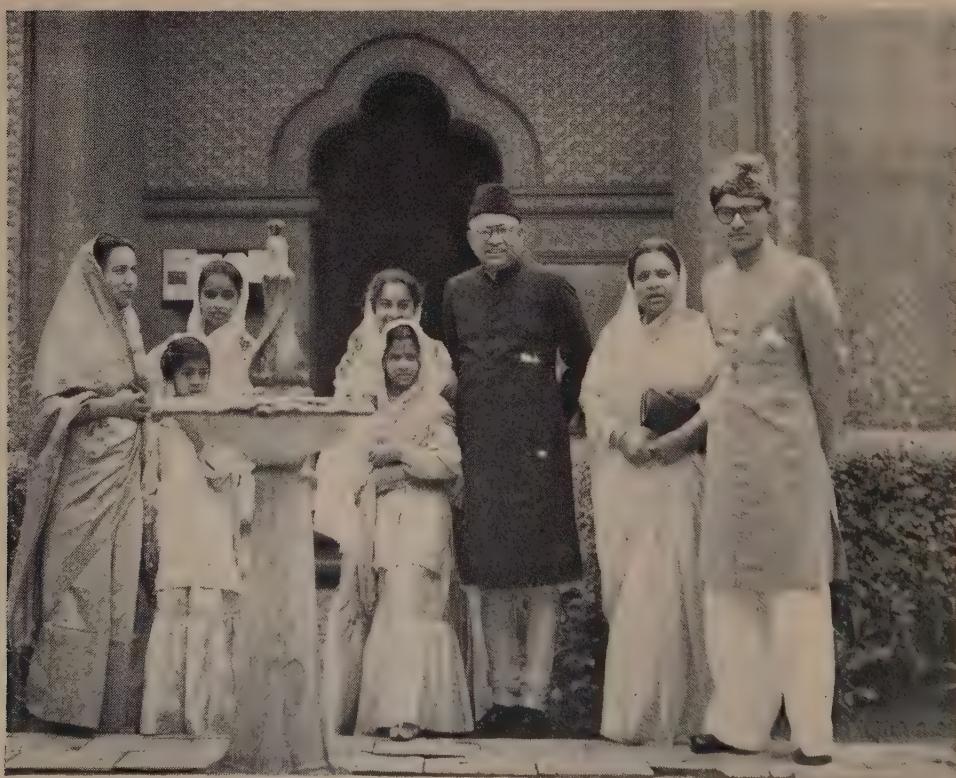
A description of the ceremony

For more than forty years the Shah Jehan Mosque has been the main centre where Muslims living in Great Britain have, year after year, celebrated the 'Id festivals. Thus, as usual, a large number of Muslims and their friends, about 1,300, assembled on the morning of 30th July 1955 to cele-

brate 'Id al-Adha, which is the second important festival in the Muslim calendar, and commemorated the sacrifice of Ishmael by Abraham. This year England has been very fortunate in having a long spell of pleasant sunshine, and so the Imam of the Shah Jehan Mosque was quite happy that it was going to be fine weather on the 'Id day. Consequently, a slight change was made in the arrangements for food. About half the luncheon tables were laid outside the colourful marquee, bedecked with flags of different nations, for guests to enjoy their luncheon in the "lovely sunshine".

The Pakistan High Commissioner, with his wife and family, was present to participate in the celebrations, and the Press photographers gathered round him eagerly for photographs.

Unlike other religions, a festival in Islam means prayers, devotion and remembrance of God. So just before noon these devotees of the Muslim



His Excellency Mr. M. Ikramullah, the High Commissioner for Pakistan in England (third from right) with his daughters and friends on the steps of the Shah Jehan Mosque, Woking, after taking part in the 'Id al-Adha celebrations

faith assembled inside the marquee in readiness to participate in devotional prayers on this great day of 'Id al-Adha. Before the prayers, which were scheduled to be led by Mr. 'Abd al-Majid, Editor, *The Islamic Review*, Woking, Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, announced that the solitary mosque at Berlin built by Muslims before the war was badly damaged and that it needed urgent repairs. He appealed for donations. His few words were followed by a succession of tinkling as coins dropped into boxes sent round to collect the money.

He was followed by Mr. A. Majid, who after explaining the procedure of 'Id prayers began them with the oft-repeated words *Allah-o-Akbar* — God is Great. Cameras clicked as the remembrance of God's greatness humbled the Muslims to a bow and then a prostration to the One and Almighty.

The prayers were followed by a sermon in which Mr. A. Majid recited verses from the 6th and 37th chapters of the Holy Qur'an. These verses deal with the principal events of the life of the Prophet Abraham. In his sermon Mr. Majid said:

"Abraham is the only prophet who is revered and respected by followers of three great religions, viz., Judaism, Christianity and Islam, and that practically includes half of mankind.

"A person is loved in proportion to the sacrifice he makes; the Prophet Abraham is loved and respected all over the world because he showed his unstinted willingness to sacrifice his son, Ishmael. . . .

"The Prophet Abraham is the first person in human history who is known to have abolished human sacrifice and worship of the mighty objects around us like the sun, the stars, etc.

"We have assembled here to reaffirm our faith in the example of the Prophet Abraham, who was a true believer in the Unity of God and in its corollary — the unity of mankind. The tradition of Abraham continued through the long line of the prophets of God. But for various reason the truth taught by Abraham never domiciled itself with mankind. Thus we find the Unity of God degenerating into pantheism and trinitarianism. Muhammad came and re-lit the lamp of Abraham.

"At Mecca at this time every year thousands of people from far-flung corners of the world and comprising different nations and countries assemble, clad in two pieces of unsewn cloth. This is the only place in the whole world where unity of mankind is practised. This is a precious gift which we have to hand over to a world torn asunder with racial prejudice."

Food arrangements

Major J. W. B. Farmer, of Woking, after years of service to Islam, has proved himself to be an invaluable asset on occasions like this. As usual he had the duty of feeding the guests. Under his capable supervision there were ten Muslim ladies of different countries clad in beautiful dresses of their respective countries, who very efficiently served up delicious Oriental dishes to the guests.

Unlike the last 'Id, this time tea was served to the guests through the valuable help of Mrs. Olive Toto, Miss Priestly and Miss Humani.

CONGRESS OF MUSLIMS IN THE BRITISH ISLES

The 'Id al-Adha was followed by the Congress of the Muslims in the British Isles, which was held on 31st July and 1st August 1955.

Major J. W. B. Faruq Farmer, an English Muslim, in inaugurating the Congress on 31st July 1955 said:

"As one who has been given the pleasant task of opening the Fourth Annual Congress of the Muslims in the British Isles, I do so by saying that I and those who have organized this Conference are genuinely pleased to see you all. Our pleasure in receiving you is not of any possible material gain but we are pleased to see you because we have something that cannot be bought by money. No matter what we are in our respective communities, or how we obtain our living, we are all brothers and sisters in Islam. Nations may send their top rulers to a Conference and exercise pious hopes about this and that, but they have no such sure common ground as we have here today. They cannot show such an assembly as that portrayed on the plains of 'Arafat. Our religion gave birth to the first real democracy. Other religions preach equality in the eyes of God, but Islam



His Excellency Mr. M. Ikramullah, the High Commissioner for Pakistan in England, and his wife (third and fourth from left) with members of the Islamic Society in the University of Bristol, England.

The President of the Society, Dr. S. M. A. Zaidi, a Pakistani, is talking to the wife of the High Commissioner for Pakistan

practises it. We can be proud of the fact that we stand for a practical brotherhood of man — Islam is like a beautiful cut diamond having many facets, each reflecting a different light. . . .

"I think it must be appropriate that this Conference should be meeting here in this Woking Mosque, set as it is in the heart of beautiful Surrey, for this was the first mosque to be built in this country, and, moreover, it was here that the banner of Islam was first raised in this country, in a missionary manner, with a determination to remain in spite of all obstacles. In the early days there were obstacles. The late Khwaja Kamal-ud-Din, who started the Woking Muslim Mission here, could not get his groceries delivered at his residence; so great was the prejudice against him.

"But my friends, let us beware lest we give but lip service to our faith, so making it but a tinkling symbol, a

meaningless ritual. If we believe, we practise, if we do not practise we do not believe. . . .

"Let us stand firm in the Qur'an and all it teaches."

"So my friends, a great welcome to you all at this Conference. May we all get to know each other well and go forth charged with fresh zeal and determination to serve the will of God."

The inaugural address was followed by a report of the last year's Congress by the Secretary, Dr. S. M. 'Abdullah.

Dr. 'Isa Samad, an Indian Muslim, then gave a talk on "How to create community life among Muslims living in Great Britain". He explained the difficulties of consolidating Muslims living in England and offered some useful suggestions for the important aspect of the ever-growing community of Muslims. He was followed by Mr. Anisuddin, a Pakistani Muslim, who gave a talk on "Consolidation of Muslims in Great Britain". He divided the Muslims living in this country into five groups: (1) members of diplomatic missions, (2) students from abroad, who numbered only 200 before the war but had now swelled to 5,000, (3) business men and traders, (4) those who have permanently settled here, and (5) British Muslims.

In speaking about consolidating the Muslims in this country he proposed that those who had permanently settled in this country should take in as paying guests Muslims who came for a temporary visit. He suggested that arrangements should be made for Muslim students to live in one locality, and that diplomatic missions should be approached to send their representatives to the next Congress and that all Muslims should help organizations like the Woking Muslim Mission, which was doing a lot for the consolidation of Muslims in Great Britain. He thought that organizing youth camps might also be another way of bringing about close contact among Muslims.

Mr. Iqbal Ahmad, a Pakistani Muslim, then read a paper by Dr. M. Hamidullah on "Suggestion for an interest-free Islamic Monetary Fund".

The second session of the Congress opened in the afternoon. The main event of this session was a Brains Trust which had to give its views on the following problems:

- (1) Should Zakat (the poor-tax) be on capital or income?
- (2) Is courtship allowed in Islam?
- (3) Why is pig-meat forbidden in Islam?
- (4) Can a Muslim girl marry a non-Muslim?

There were many other questions, but all of them could not be discussed due to lack of time. These problems were

of a very debatable nature and therefore entailed a lot of heated discussion. The members of the Brains Trust were: Mr. A. Majid (Pakistan), Mrs. F. Armstrong (England), Miss Jenefer Ali (British West Indies), Major Faruq Farmer (England), Mrs. Olive Toto (England), Dr. S. M. A. Zaidi (Pakistan), Mr. F. A. L. al-Najm (Iraq), Mr. Q. S. Anisuddin (Pakistan), Miss Agatha Parry (England). Dr. S. M. 'Abdullah was the Question Master.

The third session of the Congress was held on 1st August 1955, and was devoted to business matters, e.g., the adoption of resolutions and suggestions for the future work of the Congress and its next year's programme.

Two important resolutions were adopted at this session:

(1) "Recently the Commissioner of National Health Insurance had debarred a Muslim married lady from maternity benefit on the ground that the husband belonged to a religion that allowed polygamy, in spite of the fact that the husband regularly paid his share of national insurance and had only one wife and that he could not marry another wife while he was in this country. In so far as this decision of the Commissioner of National Health Insurance adversely affected the Muslims of this country, it is hereby resolved that Muslims in Great Britain should contact the M.P.'s of their respective areas and try to impress upon them the great injustice done to them."

(2) "A fund should be started by the Shah Jehan Mosque for collection of donations for Palestine refugees."

A working committee was formed consisting of the following: Major Faruq Farmer, Mr. al-Najm, Miss J. 'Ali, Mr. 'Arif, Dr. Zaidi, Mrs. Toto, Dr. S. M. 'Abdullah (President), Mr. Iqbal Ahmad (Secretary), Mr. Shamma, and Mr. Anisuddin.

This session was presided over by Dr. Bashir Ahmad, once a Vice-Chancellor of the Punjab University (Pakistan) and now Director of Pakistan Chemical Research Institute (Punjab section).

In the afternoon the participants of the Congress picnicked at Virginia Water, a beauty spot near Woking. This picnic terminated with a congregational prayer under the shady trees of the expansive lawns there.

This was the Fourth Annual Congress of the Muslims in the British Isles. The very fact that it has been possible to hold this Congress for four years in succession is proof that Islam is gaining a strong foothold in Great Britain. More than fifty people participated in the Congress, coming from fifteen different nations.

Activities of the Woking Muslim Mission and Literary Trust

Lectures

On Saturday 13th August 1955 a lecture was delivered by Mr. A. Nejati Sager, a leading Cypriot of Turkish extraction, on "Modern Turkey and Religion," at 18 Eccleston Square, London, S.W.1. Colonel S. A. Hashimi, of the Bahawalpur State, Pakistan, was in the chair. The learned speaker gave a short history of Turkey, with special reference to the great work done by Ataturk. Mr. Nejati was able to dispel many of the grotesque impressions about Turkish Muslims which are to be found in other Muslim countries. The lecture was full of information and was followed by a very interesting discussion. The concluding remarks of the Chairman were very constructive and encouraging.

Dr. Ishtiaq Husain Quraishi, a former Minister of Education in the Government of Pakistan, delivered a most interesting and thought-provoking lecture on "The Dignity of Man in Islam" at 18 Eccleston Square, London, S.W.1, on

Saturday 27th August 1955. The lecture was opened by a recitation from the Holy Qur'an by a Jugoslav Muslim, Mr. Hazim Satric, and was presided over by Sayyid A. Rafique, Barrister-at-Law. The learned speaker said that man was the best creation of God and His representative on this earth. In his capacity as vicegerent of God, said the speaker, he has to imbibe the attributes of God Almighty and thereby occupy the highest position among God's creation, and that is why the utmost reverence is shown to the prophets of God because they represent "perfect man". In developing his thesis Dr. Quraishi said that in Islam the dignity of man was not at all based on any racial, geographical or wealth basis, and there was no priesthood in Islam and no intercession, etc. Finally, he pointed out that the various institutions established by Islam, such as pilgrimage, prayers, etc., always demonstrated to the world that mankind was one and there was no superiority of an individual or a nation over

another except through piety and righteousness.

The lecture was followed by a very intelligent and thought-provoking discussion in the form of questions and answers.

New members of the world brotherhood of man in Islam

The following persons joined the universal brotherhood of Islam:

Miss Doris Gooderson, Guildford ;
Mr. Samuel M. Courtauld, London, S.W.5 ;
Mr. James Aloysius Casher, Bahrain ; and
Miss Vivienne Hopkins, Sutton Coldfield.

Solemnization of marriages

The following marriages were solemnized either at the Shah Jehan Mosque, Woking, or the London Prayer House attached to the Woking Muslim Mission and Literary Trust:

Mr. Sayed Nasiruddin Moulvi and Miss Doris Irene Cuddiby ;
Mr. Ibrahim Sadek and Miss Bernice Gertrude Upton Johnston ;

Mr. Baram Cecil Khan and Miss Julia M. Hammond ;
Mr. Anwar Hossain and Miss Regina Moser ;
Mr. Raymond J. L. Meyrick and Miss Mahin Dokht Vossough ;
Mr. Muhammad Khan Khakwani and Miss Hertha Martha K. L. Boddien ; and
Mr. Mohammad Sideek Khan and Miss Laura Ilona Kokkala.

Deaths

Death is inevitable, but its time and place is always uncertain. The following persons passed away and their earthly remains were laid to rest in the Muslim Cemetery at Brookwood, near Woking.

Ali Rhea Kazerooni, from the Persian Gulf. Grave No. 216479. Died 11th January 1955.
Barlas Ilter, from Turkey. Grave No. 216670. Died 18th May 1955.
Hassan Halauk Maustafa, from Cyprus. Grave No. 216727. Died 16th June 1955.
Major Wazaratullah Khan, from Pakistan. Grave No. 216788. Died 15th August 1955.



Book Reviews

THE ISLAMIC SERIES. Published by the Abbas Manzil Library, Allahabad 3, India. Price 7/6 each volume. Also obtainable from the Islamic Literature Society, Bangalore 4, South India.

We have received a set of books on Islam, published by the publishers of Islamic literature in international languages. This house which was originally founded in 1854 but later suppressed by the British after the Mutiny of 1857, was revived in 1951. The following books have been published in this series:

1. *Muhammad in the Qur'an*, pp. 325.
2. *Muhammad in the Bible*, by the Reverend B. D. Kaldani, B.D., pp. 398.
3. *Muhammad in the Parsi, Hindu and Buddhist Scriptures*, by A. H. Vidyarthi and U. Ali, pp. 259.
4. *Muhammad in the Hadees*, by Mirza Abul Fazl, pp. 265.
5. *Islam in India and the Middle East*, pp. 277.
6. *Islam in China and the Far East*, pp. 238.
7. *Islam in Africa and the Near East*, pp. 309.
8. *Islam in the U.S.S.R., Turkey and Europe*, pp. 319.

The first two books, are reprints of articles published by *The Islamic Review* during the last twenty-five years and as the titles show are studies of the Qur'an in all aspects with extensive quotations from the Book. *Muhammad in the Qur'an* could be styled a Manual of the Qur'an for lay-readers. *Muhammad in the Bible* is by a great savant, a Catholic Father, who later embraced Islam and adopted the name of the 'Abdul Ahad Dawood. The third book, too, is a reprint of the books already published under different titles. The fourth is a selection or rather a compendium of the traditions and sayings of the Prophet Muhammad. The last four books edited by the Secretary of the 'Abbas Manzil Library show the development of Islamic society in all its aspects

throughout the world. These books incorporate completely the famous book of Sir Thomas Arnold, *The Preaching of Islam*, originally published in England, but which has been out of print for some time.

The series tells all about Muhammad and Islam in well got-up handy volumes. The set deserves to be placed in every library and is very useful for reference and general reading.

ISLAMISCHE VOELKERRECHTSLEHRE, by Hans Kruse. Goettingen, 1953. 174+40 pages.

This is a new and serious addition to the already vast modern literature on the Islamic teachings and notions of public international law. The young author traces, with erudition, the development of the notion of international law (*siyar*) among Muslim jurists, from the first century of the Hijrah downwards, and, after a pause at the idea of *Jihad*, deals at length with the subject of treaties of peaceful relations with non-Muslim States. This last is really the topic of his dissertation.

Islam does not allow one to disregard pledges given to weaker parties ; on the contrary, the Qur'an lays down, " You shall call to peace when you have the upper hand " (47:35). As to the importance attached to the given word by Islam, I need not refer to theory, even to the Qur'an ; practice would be more convincing. The Abbasid Caliph Mansur was certainly not the most God-fearing and scrupulous of the Muslim monarchs ; yet it is recorded that he made a truce with the Byzantines, and hostages were exchanged as a pledge of good faith. It was expressly provided in the treaty that if one party murdered the hostages in its hands, the other party would be entitled to take vengeance on its hostages. Muslim hostages were later treacherously murdered in Byzantium (Constantinople). When the report

reached Baghdad, jurists were assembled to decide the fate of the Greek hostages. The assembly unanimously pointed out that according to an oft-repeated verse of the Qur'an — repeated four times — a vicarious punishment is forbidden; that the crime was that of the Byzantine Emperor, and not personally of the hostages in Baghdad. These were saved. No doubt it was this rule of law in the "despotic" caliphate which induced time and again innumerable Greeks to take refuge in Islamic territory, from patriarchs down to the ordinary man in the street.

The author brings into relief the contrasting notions of Christians and Muslims with regard to the holy war, i.e., one waged for religious motives. To Christians, the infidel (Muslim) has as such no right; a Pope had proclaimed solemnly in a bull that to violate a pledge is a sin, yet to abide by a pledge given to an infidel is a greater sin! The author concludes (p. 69): "The Islamic law, which was very much more developed, contributed to rendering the Christian practice more humane." We hope it is really so in practice, and not merely a pious wish on the part of a well-meaning jurist in his seminary.

There are a few points which could be improved in the new edition of this university thesis, which, as is commonly known to research students, is always subject to the whims and idiosyncracies of guiding professors.

The author seems to labour under the belief that Muslim law books are completely devoid of any system or sequence in the classification of the material. Since he has specialized in the Hanafi law, he can read in any Hanafi book on *Usul Fiqh*, and verify himself, that laws are divided originally into three parts: *'ibadaat* (cult and rituals), *mu'amalaat* (contracts in the widest sense) and *zawajir* (penalties); and all authors end with the law of inheritance, saying that the main law applies when one is alive, and another when he dies. As for international law, it is always included in the third part, the penal code.

The deep significance of it should not remain hidden from a German scholar. It is a legal punishment, meted out to the disturber of peace, even as a robber, a thief and a murderer. War is not a whimsical affair with Muslim jurists, to be waged at the random gust of the ruler's desire. On p. 33 the author surmises that *siyar* (Muslim international law) is based on war, and not on peace or right of others. I believe it is a misapprehension on his part. One does not refer to conditions existing, but to the change intervening: peace is the normal condition, and when it changes somehow or other, new rights and new obligations, corresponding to the new situation, arise and require to be pointed out. That is exactly what the *Fugaha* (Muslim legists) have done. Islam does not say that every stranger is an enemy; to it he is a guest until his enmity is established.

It is not true, as our author seems to think (pp. 51-52), that the Sunni idea of *jihad* is unknown to the Shi'ahs. If he peruses the chapter on war in the work of the Fatimid jurist, the Qadi Nu'man (recently edited by Fyze), he will see that there is absolutely no difference in the two schools on the main point. Had there not been the name of the Shi'ah author, one could take it for a Sunni work.

The author continues under the impression (p. 20) that Greek and Persian, as the languages of the chancellery, had a cultural influence on the conquering Arabs. It really meant writing down the names of the local non-Muslim cultivators, and the taxes to be paid by them. These languages had nothing to do with the general administration, even in the finance department.

It is amusing to read (p. 12) that according to our

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author, modern Muslim writers on the subject, who bring into relief the non-legal notions of Christendom, are polemists; whereas the Western diehards are scientific scholars.

It is a pity (pp. 19-20) that reliance is placed in writers like Profesor Dr. Schacht to assert that in the first century of Islam the Qur'an had nothing to do with Muslim law; and this not only in matters on which details were wanting in the Qur'an, but even in family law, in inheritance, and even in cult and rituals.

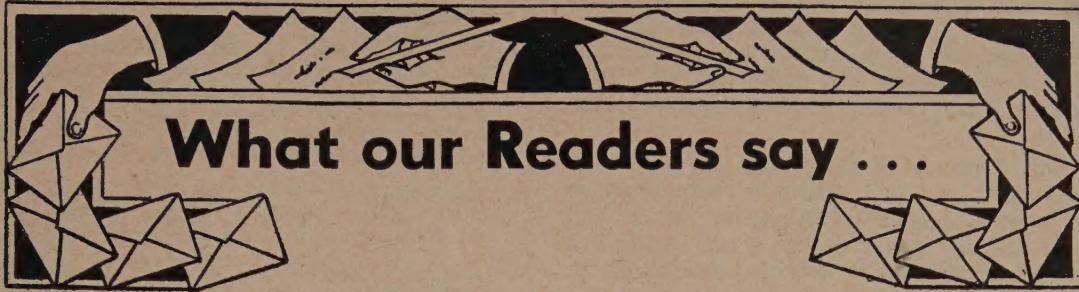
Tarsam na rasi ba ka'bah ai a'rabi

K'in rah ke tu mirawi ba Turkistan ast.

("I fear, O Bedouin, you will never reach the Ka'bah;

"For the road that you have taken goes to Turkestan").

Leaving aside such minor details, the work is a welcome addition on the subject; it goes to the credit of German scholarship that in spite of empty libraries, the author has consulted all the works of his forerunners.



ISLAM IN AMERICA

'Id al-Adha at Los Angeles

1131 North Broadway,
Santa Ana,
California, U.S.A.

Dear Sir,

"God is the greatest! God is the greatest!" heard the passers-by in a strange language — the chanting in mellifluous Arabic — while the Muslim congregation waited for the hands of the clock to strike the hour of ten. Finally arrived the anticipated hour, the chanting ceased and the Imam summoned the faithful to prayer.

It was an unusual summer morning, cool, pleasant, and filled with a festive breeze. On this celestial morning, Saturday 30th July 1955, the Muslims of the Los Angeles area had gathered together to celebrate the 'Id al-Adha, which means the Festival of Sacrifices.

To the pedestrians and motorists this indiscriminate gathering at the Muslim Association Centre, 5060 Fountain Avenue, Hollywood, represented a gala spectacle. An assembly of the United Nations could not have presented a better picture. People of practically all nationalities representing the diversified racial background — people from the Pacific shores of the Indonesian islands to the Atlantic shores of Morocco, people from the undulating plains of the Russian steppes to the steaming heats of tropical Africa — all stood shoulder to shoulder to bow before the Great Unseen Being for the love of worship and supplication.

While the multitude rubbed shoulders with each other, Mr. Guleldary, who led the prayers, delivered an inspiring sermon in English. In his eloquent and extempore sermon Mr. Guleldary dwelt upon the present status of the Muslims all over the world. He suggested that the Muslims should prepare themselves to shoulder the burden of building a *bloc* of their own, leaving this cold war — a struggle between two conflicting ideologies — to its destiny. He further expressed the exigency of unity among the Muslims of Los Angeles. Mr. Guleldary, who is the Imam of the Muslim Association Centre, hails from Iran and was sometime member of the Iranian Parliament. He has been instrumental in the founding of the Muslim Association of Los Angeles.

Prayers being over at noon, the Muslims returned at 7.30 p.m. to have a dinner party celebration. In accordance with their impulsive desire some guests also attended, thus comprising almost 150 persons. Greetings and expressions of fraternal feelings filled the atmosphere. It became quite evident that we were not strangers, but members of a great brotherhood. Friendliness and cordiality prevailed throughout the evening. A very palatable and salubrious Arabian dinner was served, prepared by the Arab students studying at the local colleges and universities. The speaker of the evening was an American convert to Islam, who spoke on the meaning and significance of the 'Id al-Adha. Dealing with the subject in a masterly fashion in his fluent native English, he captured the hearts of many Muslims, who showered on him their blessings, praise and warmest felicitations. Indeed, the subject matter was very well chosen.

Among the many present, a few words were spoken by Mr. Hasan Khayyam, who comes from Peshawar, Pakistan, and is at present the President of the Los Angeles Muslim Association and of the Pakistan Association. It was mainly through his tireless efforts that the Muslim Association Centre is a reality today. Others, such as Mr. Tahir 'Ali, Mr. Siraj-ud-Din, Mr. Sa'eed Akmal and Mr. Guleldary, rendered a very commendable and sagacious service to the formation of the Muslim Association. Muslim students from various countries studying here also pooled their energies for this meritorious cause. The Association has survived many pitfalls since its inception in 1949. It is our sincere hope that in future, through the zeal and enthusiasm of the Muslims, this organization will continue to function for the benefit of those who need it.

The evening concluded with the showing of films from two great Islamic countries, Turkey and Egypt.

Yours truly,

GHULAM MUHAMMAD.

The Moslem Society of the U.S.A.

Moslem Society of the U.S.A. Inc., 870 Castro Street,
San Francisco, California, U.S.A.

Dear Brother in Islam,

Assalamu 'Alaikum!

The tenth anniversary of the founding of the United

Nations Organization was commemorated in San Francisco from the 20th to the 26th June. A day before it was in session, the S.F. Council of Churches held a Festival of Faith in the Cow Palace, accommodating 16,000 people, to invoke God to guide the delegates in their resolutions and help them in their endeavours for peace. On the steering committee were representatives of Christianity, Judaism, Islam, Hinduism and Buddhism. Prayers were said in silence, following a call to prayer from each major faith. The Imam Bashir Ahmad Minto led the Muslims in the following prayer:

"In the name of God, the Gracious, the Merciful. O God! I believe in that which has been revealed to Thy chosen messengers whose names are inscribed in the records of many nations and many tongues. They all witnessed to One Truth: of Thy Unity, Might, Grace and Love.

"My Lord! I am not of those who side with their tribes in aggression and call others to help them in tyranny. Assist me to stand out firmly for justice, and to give the right evidence, even though it may go against my own self and those who are near and dear to me.

"O Lord! grant to me the love of Thee; grant that I may with Thy love by devoting myself to the service of Thy children inhabiting the various parts of the earth; make Thy love to be dearer to me than self, family or wealth. Surely, whom Thou befriendest is never disgraced. Blessed art Thou, our Lord and Exalted."

The 'Id al-Fitr was celebrated in San Francisco and also in Sacramento on Sunday 22nd May 1955. At the Moslem Society's building, 870 Castro Street, San Francisco, Dr. Nizam Chafic, M.D., led the prayers and the Imam Minto delivered the sermon. We had a very representative gathering, although small in number — only fifty-nine. There were Americans, Pakistanis, Indians, Arabs, Iranis and Fijians. A non-Muslim student who happened to attend our function for the first time, remarked that he had never before visited such a friendly group, where even a stranger did not feel he was an outsider but a member of the community.

Mrs. Alice Butts was not only a staunch Christian but also a zealous preacher. When she first came to one of our Sunday meetings, in the summer of 1954, she brought along with her a copy of the New Testament and also some other Christian literature. At the termination of Imam Minto's lecture she had an interesting discussion with him. She was surprised to observe that his love for Jesus was in no way less than any Christian's; and the way he interpreted his words and teachings impressed her greatly. Her first visit did not prove to be her last. She continued attending our meetings regularly. Her interest in Islam also began to increase, so much so that she started holding meetings at her own residence and distribute our literature among her friends. And at last the day came when she could no longer go about without making an open declaration of her faith in the messengership of Muhammad, on whom be the peace and blessings of God! She formally entered the fold of Islam on the 20th January 1955. Could anybody imagine that a preacher of Christianity would so soon become a preacher of Islam? But this miracle happened, and we all praise God for guiding His servants to the "Straight Path" in His own inscrutable way.

God was gracious also to Mr. Fergug McCauley, San Francisco; Mrs. Leong, San Francisco; Mrs. Gallimore, Sunnyslope, Arizona; Mr. Robert W. Parr, Phoenix, Arizona; and Mr. Sterling Bright, Rahway, New Jersey.

They were all blessed with the acceptance of Islam. May God keep them steadfast in their faith and make them sincere and zealous members of our society.

Your brother in Islam,

JAFFER HUSSAIN, Secretary.

PEN PALS

Mr. Ghulam Mohammed, 1311 North Broadway, Santa Ana, California, U.S.A., aged 20 years, would correspond with anyone from any country, but is particularly interested in the European countries. *Interests:* Reading, philosophy, politics, international affairs, people, etc.

Mr. M. S. M. Ibrahim, 12 1/6 Chapel Lane, Prince Street, Colombo 11, Ceylon, aged 13 years, wishes to correspond with friends from Hungary, Fiji, South Africa, New Zealand, Zanzibar, Madagascar, Mozambique, Seychelles, Cook Island and the Labuan, especially with those who are interested in stamp collecting, as he himself is greatly interested in this hobby.

Mr. Iqbal Kajee, c/o K. M. Ismail, P/bag 7013, P.M. Burg, Natal, South Africa. Aged 17, wishes to have pen pals of either sex from any part of the world. A reply is assured.

Mr. Salahuddin Shaikh, P.O. Box 267, Louis Trichardt, Transvaal, South Africa, is interested to know, in general, the state of Islam in any Muslim or non-Muslim country from any friend; also interested in cricket, tennis and politics. Can correspond in both English and Urdu.

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Mr. Mohammed Mazher-ul-Haq, c/o Dr. M. Abdul Haq Saheb, M.A., D.Phil. (Oxon), Member Madras Public Service Commission, Government House Estate, Mount Road, Madras 2, South India, aged 16, wishes to correspond with friends from all over the world. *Interests:* Stamp collecting.

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